



VANAVUN,

the traditional ceremony chant
sung by ladies at Yajnopavit and Vivaha ceremonies
in Kashmiri Pandit families

SHIV NATH HUNDOO

The "Vanavun", as a whole, stands unique and peerless amid the folk-literatures of the Indian people, not only for its substance and stature, but also for the detailed and systematic treatment of the themes it deals with and, above all, for the melody and devotional fervour of the songs that constitute this great lore. In these songs are enshrined the traditional beliefs and time-honoured customs and conventions of the Kashmiri Pandit community, their social and cultural ethos and the values they cherish, their pulsating love of life and nature and, last but not least, their catholicity and their egalitarian outlook and perceptions which, indeed, enabled them to stand firmly on a high moral pedestal through the sunshine and shadow of history. Verily do these songs embody the outpourings of a small but significant segment of the Indian people, proud of their identity and their cultural heritage, and widely known and respected for their intellectual stature, their lofty attainments in human knowledge and thought over a vast span of time, and the invaluable contributions they made to Indian thought and literature since the dawn of history.

Cover photo shows a Kashmiri Pandit wedding in the early 20th century.

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VANAVUN,

the traditional ceremony chant sung by ladies
at Yajnopavit and Vivaha ceremonies
in Kashmiri Pandit families,
compiled by the late Srimati Janaki Devi.

Edited and annotated
by
Shiv Nath Hundoo

With a Foreword by
Padmasri J. N. Kaul

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VANAVUN,

a great concourse of Kashmiri folk-songs
constituting the traditional ceremony chant,
sung in chorus by ladies, in a solemn musical tune,
associated with the Sāmavedic legacy,
at *Yajñōpavī* and *Vivāha* ceremonies
in Kashmiri Pandit families:

complete and unabridged,
compiled by the late Srimati Janaki Devi
with procedural notes and guidelines,
and edited and annotated, together with an exposition
on “Kashmiri in Devanagari Script: the Language,
its Transcription, Transliteration and Pronunciation”,

by

Shiv Nath Hundoo

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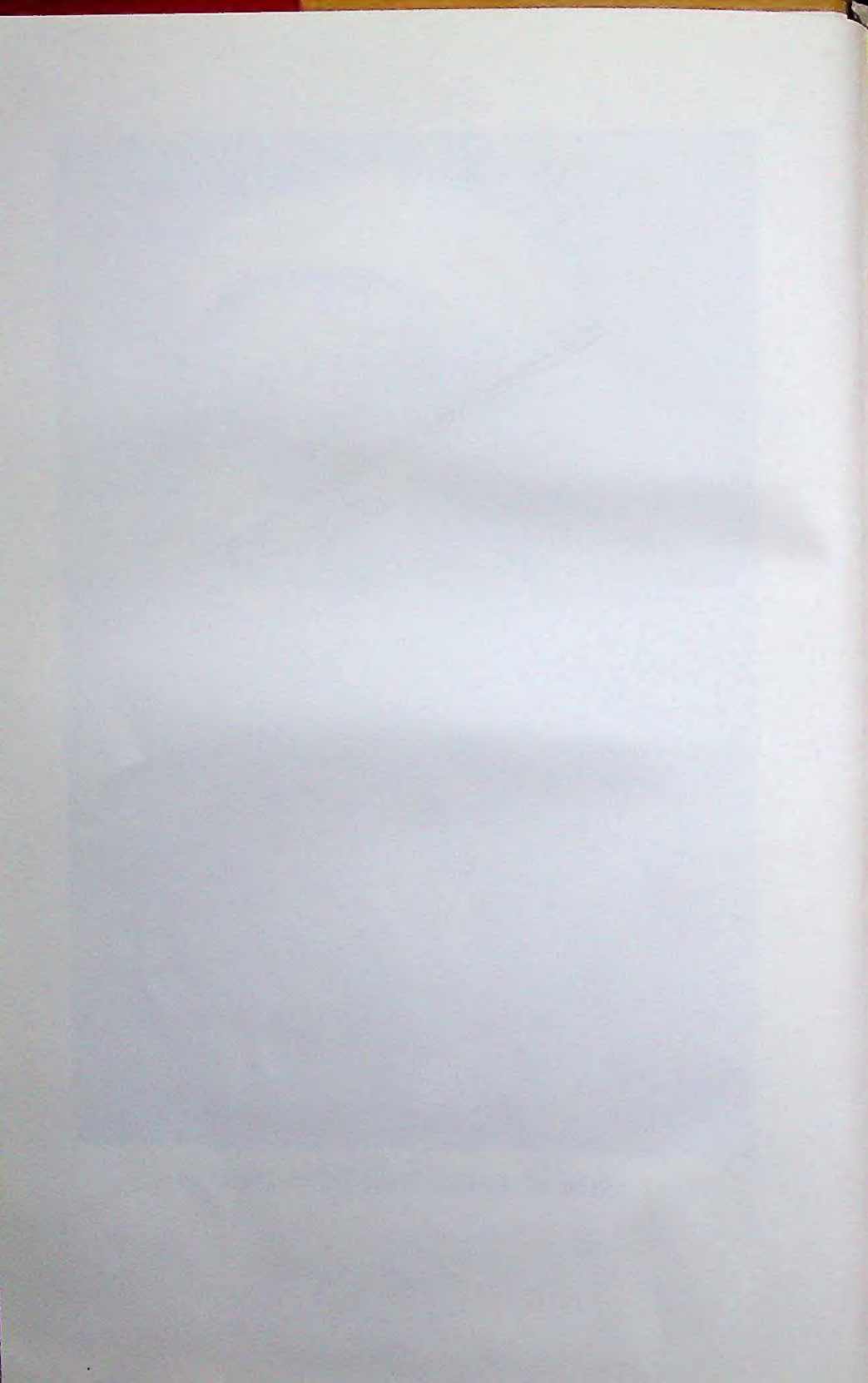
DEDICATED

to the hallowed memory of my revered mother
who was an icon of our cultural heritage,
widely known and held in reverence
for her piety, wisdom and versatility
and as the doyen of the *Vanavun*-lore
which she orally dictated to me in its entirety,
along with procedural notes and guidelines,
to preserve this great lore for posterity
as a permanent monument of our cultural heritage.

G.M. College of Education
Rajapalayam
Tamil Nadu
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Srimati Janaki Devi (1895-1962)



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Jagan Nath Kaul
President



SOS CHILDREN'S VILLAGES OF INDIA

Foreword

The corpus of Kashmiri folk-literature, comprising folk-tales, proverbs and sayings, riddles, myths, legends, doggerel verses and folk-songs etc., is amazingly rich. Though over the years many literary contributions have been made to preserve the traditional folk-heritage of the Kashmiri Pandits by numerous foreign and Indian writers, yet, however, for a work on folk-songs we had to wait until now - the dawn of the 21st century. It is presented here, for the first time, in this beautiful and evocative volume by Sri Shiv Nath Hundoo. This complete and unabridged text of songs is a salute to the memory of the many generations of Kashmiri ladies who chanted these songs on very auspicious occasions which enabled this folk-tradition to pass on from generation to generation.

Back in my own childhood, I remember this lady with the most soulful voice, who my mother would call '*Kongded*'. She would be specially invited by many Kashmiri Pandit families to start the traditional ceremony chant. This is sung in chorus by the womenfolk in a solemn musical tone, associated with the Samavedic legacy, at the '*Yajnopavit*' ceremony or the '*Vivaha*' ceremony of daughters and sons - always beginning with '*Herize*'. Traditionally known as '*Vanavun*', these songs embody the richness of feelings and expression of a small



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but significant segment of the Indian people proud of their cultural heritage and widely known for their intellectual stature and the valuable contributions they made to the development of Indian thought and literature over the ages.

These songs constitute a relic of the ancient folk-lore, though they went through changes in linguistic expression from time to time. A lot more was added to give the ceremonial chant a measure of perfection in tune with the prevailing socio-cultural environment of the times. Their importance and value as a source of knowledge on the socio-cultural history of the people of Kashmir is far-reaching. It is therefore gratifying to note that this precious thousand-year-old collection of songs has somehow withstood the ravages of time and is now preserved here in all its depth and glory.

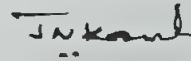
The work of Shiv Nath Hundoo gains tremendous significance as an effort to rescue and restore an ancient and irreplaceable tradition. Here one acknowledges with great admiration his love and commitment to the memory of his mother Srimati Janaki Devi and his courage and endeavour for taking this difficult work to a successful completion with this book.

As one reads the songs, the mind reminisces about the pristine lakes and springs, surrounding snow-capped mountains, the vast greens and orchards, pure air and its fresh fragrance - the almost matchless scenic beauty of Kashmir. The heart fills with nostalgia, but is lightened with the thought of the beautiful ceremony that would enfold with the lyrics of the *Vanavun*. One is again carried into the flow of the chant.

Of significant importance, too, is Sri Hundoo's exposition on '*Kashmiri in Devanagari Script*'. The scheme evolved by him and the exposition he has given on this subject appears to be a consummate piece of imagination, talent and workmanship.

Appended to his work on the *Vanavun*, his treatise on transcription of Kashmiri in Devanagari and its transliteration in Roman is expected to set at rest the outstanding problems experienced in this sphere by the Kashmiri-speaking people in general and the Kashmiri Pandit community in particular for nearly a century.

In conclusion, what we have here is a notable literary work, prudently conceived and meticulously carried out and achieved with a dexterity and thoroughness that such an arduous work demands. Great credit goes to Sri Shiv Nath Hundoo for this accomplishment and contribution to Kashmiri language and literature. With the lyrics of the '*Vanavun*' preserved, one hopes that these auspicious songs embodying and protecting our traditional cultural heritage will continue to enchant and be passed on to our future generations.


JN Kaul

November 21, 2005



PREFACE

IN MEMORY OF MY MOTHER JANAKI DEVI

A year and a half before she passed away, my revered mother Janaki Devi (1895-1962), who had by then already dictated to me the entire *Vanvun*-lore, along with the necessary procedural notes and guidelines, for the benefit of readers, called me one fine morning and said, "The great concourse of the folk-songs constituting what is known as *Vanavun*, which I have dictated to you, represents a complete and unabridged version of the centuries-old *Vanvun*-lore, updated and amended from time to time, till recent times, in tune with the socio-cultural requirements of the community. The latest amendments are those that were introduced by me, about twenty-five years ago, when I incorporated in its structure a few *līlās* from Krishna Razdan's great work, the "*Śiva-pariṇaya*", to form part of the *Pośa-pūzā* and *Śiva-bukça* sections, while a few more were incorporated by me elsewhere in the *Vanavun*. Typically appropriate, these amendments embellished the contours of the sections concerned while further sublimating the grandeur of the lore as a whole, and soon did these amendments become an integral part of the *Vanavun*."

She paused for a moment and added, "Having for long been sentimentally associated with this great folk-genre and its rendition, I have been in the forefront of those who are supposed to be well-versed in the lore and its procedural details, and often have I been called upon to say the last word on matters pertaining to this folk-genre and its nuances whenever opinions happened to differ. I am, however, inclined to believe that the present generation marks a watershed, as it were, for while the *Vanavun* appears to have by now attained the

highest-ever measure of perfection, proficiency in this lore is likely to decline and become more and more scarce with the passage of time while dependence on a written text would correspondingly become more and more pronounced in days to come. In any case, this great folk-lore, which has so far come down to us by word of mouth, may not survive for long in its entirety. Verily do I, therefore, look upon you to go ahead with the manuscript, now shaped to perfection, and publish the *Vanavun*, as early as possible, for the benefit of posterity. I may be no more by the time you are able to do so, but my blessings will always be with you." Tears trickled down my cheeks, past my understanding; her words turned out to be prophetic.

Comforting me with a smile so thoughtful, yet so sweet and soothing, she said, "Take it easy, my son, for I can well imagine the time it is likely to take, bearing particularly in mind your zest for perfection in any work you undertake, while your official responsibilities and the preoccupations at home would leave you with hardly any time to devote to a literary work of the kind I have entrusted to you. Yet, knowing that my wish is more than a command to you, I am sure enough that you will accomplish this great task in accordance with my expectations and push it through as early as practicable. May Mother Bhavānī lead and guide you to success in this project which, indeed, would mark the completion of my own mission in life." These words from her gave me all the strength and confidence I needed to overcome the hurdles that stood in my way and to succeed in what I had now deemed to be my own mission in life.

Having stayed with me in Delhi for a year and a half, my mother returned to Srinagar at the outset of summer in 1961. There, after some time, she suddenly lost her health and, at the onset of winter, suffered a further breakdown with a serious heart-ailment from which she could not recover. Born on

Āśvina-kṛṣṇa-pañcamī in 1895, she left this mortal coil on *Pauṣa-kṛṣṇa-ekādaśī*, the 2nd of January, in 1962. All the time, however, during this long crisis, she never complained of pain or suffering. She lay fully in her senses and in peace sublime, continually in a state of meditation or in subconsciousness, listening and speaking at times, till her last breath, and gave all the necessary instructions for her last rites on the last day of her life. She had lived a saintly life and died a saintly death.

A great soul in every sense, Janakī Devi was an institution in herself, a living symbol of the culture and cultural heritage of the community, widely known and respected, not only for her piety and austerity but also for her erudition and versatility, even though she had had no formal education whatever. Her store of wit and wisdom was immense; her memory was prodigious. Her knowledge of our *karma-kāṇḍa* and our social customs, conventions and traditions was profound. Her familiarity with the scriptures in general and with the great Upanishads, as also the *Rāmāyaṇa* and the *Mahābhārata*, was remarkable, and so was her understanding of the *Bhagavadgītā*. All the ladies in our neighbourhood and those among our friends and relations would come and seek her advice about matters mundane and spiritual whenever and wherever there was a doubt. She was verily a beacon-light to all those who knew her.

Impelled by curiosity, after she had completed her dictations to me on the *Vanvun*-lore, I once said, "Mother, you have dictated to me nearly 1,200 verses, running into over 3,000 lines, from sheer memory, with unfaltering ease and confidence and in so orderly and systematic a manner as I could hardly ever imagine. I am filled with wonder as to how you could make it possible." She smiled sweetly and replied, "The secret of a good memory is attention, and attention to a subject depends upon our interest in it. We rarely forget that which has made a deep impression on our minds. Thus, the

true art of memory is the art of attention. The chanting of the *Vanavun* by wise and venerable ladies had left a profound impression on my mind when I was young. The sublimity of thought and expression which permeates the entire structure of the folk-songs constituting this great lore deeply appealed to my mind. Nay, in these songs I found enshrined our time-honoured beliefs and customs, our social and cultural ethos and the values we cherish, let alone the catholicity of our ancestors, their egalitarian outlook and perceptions, and their pulsating love of life and nature, which we have inherited and are the hallmark of our community. The *Vanavun* thus revealed to me our identity and our cultural heritage, and left an indelible imprint on my mind. I learnt this lore with diligence from those venerable ladies and, by the time I turned thirty, I had the entire *Vanvun*-lore on the tip of my tongue."

Having lost my mother so soon after she had completed her dictations on the *Vanavun* and bereft of her love, her counsel and guidance, I felt extremely lonely and helpless for a long time to come. A sense of despondency and desolation gripped my mind in so far as execution of my own work on the subject was concerned. When I finally recovered from the shock and woke up to the urgency of the project, the pressure of official duties and the preoccupations at home, with my children still young, persistently stood in my way, hardly ever leaving me with any time for study and reflection on those aspects which I had intended to deal with. Three long decades thus rolled by until I reached the turning-point at end-1993, by which time I had carried out all my major mundane responsibilities in life. This was long after my retirement from Shaw Wallace & Company Ltd. in 1984, which was soon followed by a further stint of active professional life that lasted for a decade. It was thus in 1994 that I could finally put my hand to the plough and could complete my work on the *Vanavun* around end-1998. My mother's blessings had given me all the strength and confidence I needed to accomplish my

mission, and it was indeed as though Mother Bhavāni had thus bestowed upon me a long enough day to complete the unfinished task, much to my satisfaction, in the autumn of my life though.

The necessity for evolving a rational, scientific and foolproof scheme for transcription of Kashmiri in Devanāgarī script and for its transliteration in Roman had struck my mind in my student days; yet I happened to take it easy until, at last, it stared me in the face. Confronted by the prospect of writing a script in Kashmiri of so large a concourse of folk-songs as the *Vanavun*, comprising over 3,000 lines, I felt impelled to take it up in the first instance. After a painstaking study and research I was able, in the long run, to formulate a scheme and set it down systematically in my note on “*Kashmiri in Devanāgarī Script: the Language, its Transcription, Transliteration and Pronunciation*”, completed about mid-1996, which has been appended to my work on the *Vanavun*. As already stated in the said Note, it is this scheme for transcription and transliteration which I have adopted throughout the entire work, including the text of the lore.

It will be observed that the text of the *Vanavun* is divided in three *Khaṇḍas* or parts. Each *Khaṇḍa* has been divided into *Bhāgas* or sections, while each *Bhāga* lies divided into a number of *Sargas* or subsections. *Khaṇḍa* I deals with *Livun*, *Mānzirāt*, *Divagon* and *Kanyā-saṁskāra* (*Kori-divagon*). *Khaṇḍa* II deals with *Vivāha-saṁskāra*, say *Kanyā-vivāha* and *Putra-vivāha*, while *Khaṇḍa* III deals exclusively with *Yajñopavīt* or *Mekhalā-saṁskāra*.

Bhāgas I, II and III of *Khaṇḍa* I (that is to say *Livun*, *Mānzirāt* and *Divagon*) are common to *Putra-vivāha*, *Kanyā-vivāha* and *Mekhalā-saṁskāra*. Similarly, *Sarga* II (entitled *Prepyun*) of *Bhāga* IV in *Khaṇḍa* I is common to *Putra-vivāha*, *Kanyā-vivāha* and *Mekhalā-saṁskāra*. Again, *Sarga* XX (entitled *Vyūg*) of *Bhāga* I in *Khaṇḍa* II is also

common to *Putra-vivāha*, *Kanyā-vivāha* and *Mekhalā-saṃskāra*. These points have been duly highlighted not only in the *Viśaya-anukramaṇikā* preceding the *Vanavun* text but also in the foot-notes at the end of the *Bhāgas* or *Sargas* concerned, as the case may be, in the *Vanavun* text itself, leaving no room whatever for an oversight or error.

In so far as the *Yajñopavīṭ* ceremony is concerned, while the *Vanavun* recitations at the *Divāgon* ritual conform entirely to *Bhāga III* of *Khaṇḍa I*, without any change or alteration as already explained above, *Sargas I, II* and *III* of the said *Bhāga III* of *Khaṇḍa I* are repeated on the day of the *Mekhalā-saṃskāra* itself. In fact, the *Mekhalā*-related *kriyā* on that day commences with the recitation of the said *Sargas I, II* and *III*, one after another, with the only difference that the words *Divāgon* and *Divāgonas* in the said *Sargas* are substituted by the words *Hum* and *Humas* respectively. For instance, the phrases *Divāgon-jāyi livun*, *Divaygonas livāse* and *Divaygonas livānovumay* appearing in *Sarga I* are substituted by the phrases *Humāci-jāyi livun*, *Humas-kyutuy livāse* and *Humas-kyutuy livānovumay* respectively, and so on. This has already been explained in *Bhāga II* of *Khaṇḍa III* in the *Vanavun* text, which thereafter commences its *Bhāga III* (in *Khaṇḍa III*) accordingly, repeating the aforesaid three *Sargas* duly amended as required.

Explanatory notes (hereinbefore referred to as 'foot-notes', as these were intended to be so) in respect of words, passages and captions so marked in the text of the *Vanvun*, in each of its three *Khaṇḍas* or parts, have been appended at the end of the respective *Khaṇḍas*. Among these *explanatory notes* will also be found the procedural notes and guidelines provided by my mother, wherever necessary, in the course of her dictations to me on the *Vanvun*-lore. These procedural notes and guidelines have been printed in italics to highlight their importance and to ensure that these are not missed or

overlooked through oversight or inadvertence during the ceremonials concerned.

A long Introduction has been given in the beginning, tracing the growth and development of the *Vanavun*-lore and highlighting the importance of this “oldest extant folk-genre of Kashmiri verse” in our socio-cultural fabric, besides its outstanding features and features of vivid interest which so exquisitely reveal our identity and our cultural heritage. As to the historical aspects of the *Vanavun*-lore, I could not find even a line on record anywhere by any scholar. I was thus impelled to refer some of my difficulties in this regard to that celebrated scholar Prof. P.N. Pushp (whom I had known since early 1948, when I had first met him at the Archaeological & Research Department in Srinagar) here in Delhi, during end-1995, and profited greatly by his illuminating exposition of these aspects of the *Vanavun*. At my request, however, he promised to look further into these and other aspects of the *Vanavun* and to publish his write-up on the subject in the “*Koshur Samachar*” in due course. Around mid-1996, he was kind enough to speak to me over the telephone one fine morning, telling me that he had already sent off his article for publication as planned, and expressed the hope that his exposition on the subject would go a long way to meet my requirements. This it certainly did, for I was able to utilize his elucidations with much advantage in my Introduction to the *Vanavun*, and felt deeply grateful for his kind and timely help. Most unfortunately, however, and much to my shock and grief as, indeed, of his countless admirers, this great scholar, who had embellished the literary firmament of Kashmir for half a century, passed away after a prolonged illness on 19th September, 1996, so soon after his illustrious article entitled “*Henzae: A Folk Genre Viewed Afresh*” had appeared in the August-1996 issue of the “*Koshur Samachar*”, marking the first-ever exposition on the *Vanavun*-lore in its different aspects, yet destined to be the last masterpiece of that literary master-mind.

I feel grateful to Dr. Shashi Shekhar Toshkhani for the inspiration I drew from his illuminating exposition on the origin and development of the Kashmiri language as set forth in great detail in his celebrated work, the "*Kashmiri Sāhitya kā Itihāś*" (published by the J. & K. Academy of Art, Culture & Languages, Jammu in 1985). His masterly disquisition completely dismantles the views held by Sir George A. Grierson and subsequently adopted by Dr. Suniti Kumar Chatterji, ascribing Kashmiri to the Dardic branch of the Indo-Iranian group of languages, which themselves owe their origin to Sanskrit. Dr. Toshkhani's exposition goes to establish without any shadow of doubt that the Kashmiri language, while firmly rooted in Sanskrit like other Modern Indo-Aryan languages, yet holds a unique position among them inasmuch as it still preserves in itself a number of words and expressions and other lingual elements which can be traced back to Vedic Sanskrit of hoary antiquity, the Chhandas period. Nay, in the Kashmiri language are distinctly perceptible the different layers of stratification from the Chhandas down to the Pali-Prakrit stages of lineal growth and development of the other Modern Indo-Aryan languages. In fact, it is these and other glaring aspects of this language that made Grierson admit that "Kashmiri is a language which is very little known, but which is of great importance for the purpose of comparative philology." Be that as it may, Dr. Toshkhani's exposition does find a reflection in some sort in my Note on "*Kashmiri in Devanagari Script - the Language, its Transcription, Transliteration and Pronunciation*", incidentally though, for his exposition had no role to play in my said Note, nor would the topic itself so permit. Yet, by my own findings as embodied in my said disquisition (appended to this work), I was effortlessly driven in a direction which the celebrated scholar had so assiduously upheld and vindicated. Unwittingly, though not unwillingly, I thus found myself completely in agreement with him.

I am grateful to my learned friend Sri S.N. Pandita for the overwhelming response I received from him whenever I sought his help and assistance in connection with my work on the *Vanavun* after I had completed the text of the lore. No less, however, did I feel drawn to him for his erudition in so important and yet so less-known an area of study as the 'interface' or interaction between Western Indologists and Sanskrit scholars of Kashmir, who worked hand in hand for more than half a century, from 1875 till about 1940, in the vast field of Indological studies and research, with Kashmir as the nerve-centre of this great endeavour, which stirred up the attention of Indologists the world over, particularly in the West. While the said 'interface' thus passed for an epoch-making phenomenon in the domain of Indological studies and research, it inevitably shed in its train a flood of fresh light on the historical and cultural past of Kashmir as a citadel of Indian thought and culture since the dawn of history down to the thirteenth century A.D. and on the highest traditions of Kashmiri scholarship through the ages. Panditaji was kind enough to provide me with fresh insights into this aspect of our history in so far as the said 'interface' was concerned. It was during the Dogra rule in Kashmir, by and large in the course of the said 'interface' when the Valley was pulsating with intellectual and socio-cultural activity, that the current version of the *Vanavun* took shape, marking the highest-ever measure of perfection attained by this great lore. The feedback I thus received from this noted scholar as to the backdrop of the current version of the lore verily inspired my mind and helped me in accomplishing my work the way I did.

While I owe my sincerest thanks to my family for having fully shared my concerns and expectations, I am particularly beholden to my wife, Kamala, for the unfaltering support and encouragement I received from her, but for which it would have been well-nigh impossible for me to accomplish this work. With utmost grace and fortitude she endured the long hours of

silence and solitude that I needed almost every day for a number of years to plough my way through the troughs of the writing process, let alone the long spells of study and research that had preceded this endeavour and not unoften thereafter until the completion of this work.

I owe an apology to all those friends and relations of mine who have borne with me the inordinate delay in the publication of this work. Among them, however, I am particularly beholden to Sri Dinesh Kaul, Sri Som Nath Kalla and Sri Jawahar Lal Kharoo and, last but not least, to Dr. Ravi K. Jayee of Jammu, whose advice and assistance in times of need acted like a beacon to light up my path and to see me through.

The *Vanavun* text comprises 1,157 verses running into 3,005 lines. The structural break-up is given in Annexure-I hereto. As to the verses quoted from Krishna Razdan's "*Śiva-pariṛaya*" and incorporated in the *Vanavun*, these have duly been marked in the *Vanavun* text itself, in each case, in its foot-notes, and the necessary details are given in Annexure-II hereto.

My revered mother, at whose command I had undertaken this project, passed away long before the work could be completed. I can now only console myself by dedicating it to her sacred and hallowed memory.

Shiv Nath Hundoo

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24th March, 1999

P.S. (to Preface) :

After I had completed the work, I spent a couple of years, until end-2000, looking for a suitable arrangement for its publication. The diacritical marks used throughout the work, wherever necessary, called for a deft attention to ensure strict adherence to the written text. This particular requirement presented a difficult problem which now stared me in the face. Thanks to my son Sanjay, who then rose to the occasion and commenced feeding the entire work to his computer to ensure a flawless print, precisely matching the written text. Heavily preoccupied, he was constrained to make headway through a slow and steady process, and I had to bear with him on this. Much to my delight, however, he found his efforts crowned with a complete success that left nothing to be desired. I am grateful to Sanjay for the invaluable help and assistance I thus received from him through what happened to be a strenuous phase of this work.

Shiv Nath Hundoo

2nd December, 2004.

ANNEXURE - I

TO PREFACE TO THE *VANAVUN*
GIVING STRUCTURAL DETAILS ABOUT THE *VANAVUN* TEXT

Khanda	Bhaga	Sarga	Number of Verses	Verses \times Lines	Total lines	Sum total	Grand total
I	1st	1	6	6 \times 2	12		
		2	13	12 \times 2 , 1 \times 4	28		
		3	11	11 \times 2	22		
		4	9	9 \times 2	18	80	
	2nd	1	12	12 \times 2	24		
		2	57	47 \times 2 , 10 \times 4	134		
		3	8	7 \times 2 , 1 \times 4	18	176	
		3rd	1	10 \times 2	20		
		2	14	14 \times 2	28		
		3	23	7 \times 2 , 16 \times 4	78		
		4	2	2 \times 2	4		
		5	9	9 \times 2	18		
		6	6	6 \times 2	12		
		7	8	8 \times 2	16	176	
		4th	1	14 \times 2 , 26 \times 4	132		
		2	8	7 \times 2 , 1 \times 4	18		
		3	12	11 \times 2 , 1 \times 4	26		
		4	6	6 \times 2	12		
		5	8	8 \times 2	16		
		6	1	1 \times 2	2		
		7	6	5 \times 2 , 1 \times 4	14	220	652
II	1st	1	17	17 \times 2	34		
		2	13	13 \times 2	26		
		3	65	55 \times 2 , 10 \times 4	150		
		4	3	3 \times 2	6		
		5	7	7 \times 2	14		
		6	14	6 \times 2 , 8 \times 4	44		
		7	7	7 \times 2	14		
		8	28	23 \times 2 , 5 \times 4	66		
		9	12	3 \times 2 , 9 \times 4	42		
		10	8	8 \times 2	16		

ANNEXURE - I

(continued from last page)

Khanda	Bhaga	Sarga	Number of Verses	Verses × Lines	Total lines	Sum total	Grand total
II	Ist	11	22	22×2	44		
		12	5	5×2	10		
		13	36	18×2 , 18×4	108		
		14	12	1×2 , 11×4	46		
		15	41	26×2 , 15×4	112		
		16	9	9×2	18		
		17	60	5×2 , 55×4	230		
		18	11	3×2 , 8×4	38		
		19	26	22×2 , 4×4	60		
		20	10	10×2	20		
		21	12	12×2	24		
		22	14	11×2 , 3×4	34	1,156	
	2nd	1	35	25×2 , 10×4	90		
		2	14	13×2 , 1×4	30		
		3	5	5×2	10		
		4	-	- - -	-		
		5	7	7×2	14		
		6	10	10×2	20	164	1,320
III	1st	-	-	-	-		
	2nd	-	-	-	-		
	3rd	1	10	10×2	20		
		2	14	14×2	28		
		3	23	7×2 , 16×4	78		
		4	7	7×2	14		
		5	6	6×2	12		
		6	13	13×2	26		
		7	6	6×2	12		
		8	11	11×2	22		
		9	21	21×2	42		
		10	8	7×2 , 1×4	18		
		11	26	19×2 , 7×4	66		

ANNEXURE - I

(continued from last page)

Khanda	Bhaga	Sarga	Number of Verses	Verses × Lines	Total lines	Sum total	Grand total
III	3rd	12	17	17×2	34		
		13	26	23×2 , 3×4	58		
		14	12	12×2	24		
		15	18	6×2 , 12×4	60		
		16	14	14×2	28		
		17	100	10×2 , 1×3			
				88×4 , 1×5	380		
		18	13	12×2 , 1×4	28		
		19	13	12×2 , 1×4	28		
		20	12	12×2	24		
		21	8	8×2	16		
		22	6	5×2 , 1×3	13		
		23	1	1×2	2	1,033	3,005

SUMMARY

Khanda	Verses (Total)	Lines (Total)
I	269	652
II	503	1,320
III	385	1,033
	1,157	3,005

ANNEXURE - II**TO PREFACE TO THE *VANAVUN***

List of verses incorporated in the *Vanavun*
from Krishna Razdan's "*Śiva-pariṇaya*"

Verses in the <i>Vanavun</i> (Khanda / Bhaga / Sarga / Verses)	" <i>Śiva-pariṇaya</i> " (Fascicle/Pages)
II / 1 / 3 / 42-46 (5 verses)	III / 268-270*
II / 1 / 3 / 62-65 (4 verses)	IV / 316-318
II / 1 / 6 / 6-14 (9 verses)	IV / 318-322
II / 1 / 9 / 3-12 (10 verses)	III / 274-280**
II / 1 / 13 / 18-36 (19 verses)	IV / 358-366
II / 1 / 15 / 37-41 (5 verses)	V / 406-408
II / 1 / 17-I / 1-14 (14 verses)	IV / 332-338
II / 1 / 17-II / 1-12 (12 verses)	IV / 338-342
II / 1 / 17-III / 1-26 (26 verses)	IV / 342-352
II / 1 / 17-IV / 4-8 (5 verses)	I / 42-44
III / 3 / 17 / 33-46 (14 verses)	I / 24-28
III / 3 / 17 / 47-64 (18 verses)	I / 30-36
141 verses	

* The original in the "*Śiva-pariṇaya*" quoted with
minor alterations in the last two verses.

**Only excerpts quoted from the "*Śiva-pariṇaya*".



INTRODUCTION

In every language spoken in India, we come across an oral literature in the form of doggerel verses, folk-songs, folk-tales, riddles, proverbs, myths, legends, ballads and folk-dramas etc. Known as folk-literature, it comprises the traditional literature of a mass of people - generally an unlettered mass - living in one integrated social group. "It is orally transmitted and can be claimed to be 'of the people, by the people, for the people'. It is, therefore, popular literature in the real sense of the term. Before writing was invented, it was the only form of literature that existed in society. It grows and develops with the formation and development of society and, as such, it is integrated into it, as it were. It declines when any particular social function with which it is associated ceases to operate."¹

"Folk-literature in India has been very much enriched by folk-songs. In every State of India, folk-songs exist in their widest variety, covering the life of an individual, from the cradle to the grave, so to say. Within its wide canvas, nativity songs and funeral songs are the two milestones. Leopold Stokowski writes: 'The most typical of all this music should be recorded, as should the folk-music all over the world. Such records will be a permanent monument of the individual culture of many lands.'² But no appreciable work has been done so far in this field as far as India is concerned. In one sense, the folk-songs of India have a basic unity inasmuch as most of their themes are drawn from the two great Indian epics, the *Rāmāyāṇa* and the *Mahābhārata*, especially the *Rāmāyāṇa* which has been exercising very great influence on the minds of the Indian people at large over the centuries."³ Needless to say, this is equally true about the folk-songs that constitute the *Vanavun*

wherein, however, the Shaivist tradition, which permeates the life and culture of the Kashmiri Pandit community, is reflected side by side in common with other folk-songs that pertain to ceremonial or ritualistic functions.

The folk-songs constituting what has come to be known as *VANAVUN*⁴ are sung by the womenfolk on the occasion of Sacred Thread investiture (*Yajñopavit*) and Marriage (*Vivāha*) ceremonies in Kashmiri Pandit families. Marked by faith and fervour of the congregation, the recitations, rendered in a solemn musical tune associated with the *Sāmavedic* legacy, reverberate upon the surroundings and produce a halo of holiness, while embellishing the ceremonials with an aura of grace and grandeur.

A song or a group of songs from the *Vanavun* is invariably associated with each and every ritual in the ceremony concerned and thus constitutes its socio-cultural concomitant in the process.⁵ Yet there are numerous procedural functions involved in these ceremonies which do not entail any religious rites as such but are, nevertheless, strictly adhered to and carried out by Kashmiri Pandits in deference to their time-honoured customs, conventions and traditions. *Livun*, *Mānzirāt*, *Krūl-khārun*, *Mānz-lāgany*, *Duryabata*, *Barāt-āyi-ta* *Mahārāzas Vanavun*, *Mahāreny tayār karany*, *Mekhalāyipyath Nāryband khāraṇy*, etc. are some of the many of these functions, and each of these is associated with a song or a group of songs from the *Vanavun* essentially sung by the participating ladies to orchestrate and sanctify these procedural functions. It will thus be observed that *Karmakāṇḍa* and *Vanavun* do not and cannot go it alone; they rather go side by side, complementing and supplementing each other, in the performance of these two major socio-cultural functions, the *Yajñopavit* and the *Vivāha*, in the Kashmiri Pandit community.

The songs that constitute the *Vanavun* do thus serve a practical purpose and, handed down from ancestors to

posterity by oral tradition, they form an indispensable element, rather an integral part, of the ceremonials, just as the rituals do. Composed orally from time to time, mostly by wise and venerable ladies in the community and not unoften by bards who loved the lore, these songs, many of which have a touch of poetic excellence while some are masterpieces indeed, have acquired almost the same sanctity as that of the *Śāstras* and are chanted with faith and devotion during the ceremonies. I vividly recall how my learned mother, the late Srimati Janaki Devi, who was considered an authority on the subject, used to say "*Vanavun chu Sāṃavīd*", implying that the *Vanavun*, for its source, substance and stature, coupled with the sublimity of thought and expression, stands on a par with the *Sāmaveda* itself. A thoughtful study of the *Vanavun* and its rendition would eloquently bear out the truth underlying her statement.⁵

"When we analyse the elements of folk-literature, we find that they are basically the same throughout India. Because the creative faculty of each individual living at the folk level is fundamentally the same and as the way of life is almost identical everywhere, the themes on which folk-literature is based are also not very different from one another. Therefore, in every language spoken in India, we come across oral literature of about the same character."⁶ The oral literature of the Kashmiri Pandit community does, nevertheless, stand in sharp contrast with that of the vast majority of the Indian people, not in respect of the themes on which the folk-literature is based, but rather in its overall stature and substance. This is attributable to the fact that this particular oral literature emanates, by and large, from an urban society, distinctly known for its erudition and urbanity, and not from 'an unlettered mass' or from a rural folk mostly unlettered.

And, in the folk-literature of the Kashmiri language, the folk-songs constituting the *Vanavun* form by far the most important segment, not only for their substance and stature but,

more importantly, for their style and diction and, last but not least, for the sublimity of thought and expression which permeates the entire structure of this peerless concourse of Kashmiri folk-songs. The chanting of the *Vanavun* has ever appealed to the Kashmiri psyche in general and has, at the same time, served to uphold, sustain and preserve the socio-cultural ethos and identity of the Kashmiri Pandit community through the centuries that have gone by.

Essentially a folk-genre, as it is, the *Vanavun* must have existed in one or the other form throughout the times that had preceded the inception of the Kashmiri language. It is inconceivable that such may not have been the case, for folk-songs and other forms of folk-literature have ever had a spontaneous growth and existence as a vehicle of expression of any integrated social group in any land or clime. It is equally inconceivable, however, that the folk-songs constituting what is known as *Vanavun* may have attained at any stage, following the emergence of Kashmiri as a distinct language in the 13th century A.D., such a measure of perfection, either in form or in substance, as is evinced by the *Vanavun* in its present form. This is thoroughly borne out by the history of the Valley since the beginning of the 14th century A.D.

The *Vanavun*, in Kashmiri, must obviously have existed in its essentials about the beginning of the 14th century. "The 14th century was a period of storm and stress in Kashmir, a period indeed of epoch-making revolutionary political and socio-religious change."⁷ Precisely for these reasons, not much headway could possibly have been made beyond these "essentials" till about the end of the century. And, further growth of these folk-songs must have come to a grinding halt in the first two decades of the 15th century which were marked by a "reign of terror" and near-extirpation of Hinduism in Kashmir.⁸ Whatever shape the *Vanavun* had by then acquired must have been relegated to the archives of memory of those

Kashmiri Pandits who could somehow survive the holocaust during this darkest period in the history of Kashmir. It was only during the long and glorious reign of Sultan Zain-ul-Abidin (1420-70), which marked an era of peace and prosperity besides a thorough rehabilitation of the Hindus and revival of Hinduism in the Valley, apart from one of a cultural renaissance, that "the Pandit was reborn", as it were, like the phoenix that rose from its ashes. Even so did the *Vanavun* come back to life from its skeletal frame, so to say, and rapidly did it come of age during the benevolent reign of the great monarch.

The chanting of the traditional *Vanavun*⁹ is formally commenced with the exclamation *Henze*¹⁰, followed by the proto-verse, thus:

Henze –

Śoklam kārith hyōtay vanavomuy,

Śubha-phal dyutay Māji Bhavāne.

(O ye *Sakhīs*, let us chant:

With recitation of the *Śuklam* have we commenced
chanting of the *Vanavun* songs;

Mother Bhavānī has thus bestowed
a boon benign on us.)

The *Śuklam* here refers to the popular *maṅgala-śloka* or benedictory verse from the hymn of auspicious inauguration without recitation of which no ritualistic performance would normally be undertaken by a devout Kashmiri Pandit. The *śloka* referred to reads as follows:

Śuklāmbaṛadharam devam śaśivarṇam caturbhujam,
Prasannavadanam dhyāye sarvavighnopaśāntaye.

And, it is this *śloka* which is conjured up by the keyword *Śuklam* pronounced as *Śoklam* in the Kashmiri accent. Every session of the *Vanavun*, accordingly, that begins with the word *Śuklam* is expected to be rendered in the *vilambita* (slow or leisurly tone) rather than the *druta* (quick or speedy tempo).¹¹

Obviously, this applies to the exclamation *Henze* as well, which is likewise expected to be rendered in the *vilambita* (to sound like *Henzae*) at the start of a session.

The inaugural chant of the *Vanavun* has all along carried with it rich possibilities of improvisation, either paradigmatic or substitutional, as and when the occasion so demands. The paradigmatic covers syntactical modifications, while the substitutional leaves the syntax untouched and simply replaces a variable within the syntactical matrix.¹²

The substitutional improvisations in the traditional *Vanavun* emanate from intracultural demands. For instance, the second line of the inaugural chant improvises the impression *Bhavāne* variously as *Śivāye*, *Rāgnyāye*, *Śārikāye*, *Zvālāye*, *Bālāye*, *Vōmāye*, etc., thus putting in any of the Kashmiri names of the Goddess, corresponding to the classical appellations, *Śivā*, *Rājīṇī*, *Śārikā*, *Jvālā*, *Bālā* and *Umā* respectively.¹³

The first line of the next chant (*Vasudṭv-rāzanyav hyōtay vanavomiy*) refers to *Vasudeva*, the king, as the head of the family celebrating the event. This process similarly presses into service a number of relevant variations here and there in the *Vanavun* for the phrase *Vasudṭv-rāzanyav*. Some of these are: *Daśarath-rāzanyav* (in the context of the bridegroom's paternal family); *Zanak-rāzanyav* (in the context of the bride's paternal family); *Rāghav-kākanyav* (in the context of some parent of the bride or the bridegroom, the name *Rāghav* varying from family to family). While no lady is on record as the head of the family, the spouse of the head is invariably referred to as *yazmanbāy* to denote the female counterpart of the *yajamāna*, the performer of the ritual.¹⁴ We do also come across, here and there, the names of *Devakī*, *Kauśalyā*, *Bhagavān Kṛṣṇa* and *Rukmiṇī*, *Arjuna* and *Subhadrā*, and other classical names where the occasion so demands.

"In the early strata of the *Vanavun* we find this type of

improvisations mostly intracultural as it is intended to perpetuate a few cultural memories of the community as long as possible. But an encounter with quite a different tradition (particularly religion-oriented) led to a fundamental departure in basic perceptions. In due course of historical development, naturally, perceptions other than those reflected within the *Henzae* parameters also emerged. A new type of improvisation, essentially intercultural in nature, came into vogue by virtue of which the core *Shóklam* was understandably improvised with the parallel register expression *Bismillah*, the keynote of the *Kalima*.¹⁵

Undoubtedly, the underlying spirit and substance, let alone the sublimity of thought and expression, evinced by the traditional *Vanavun* had ever so captivated the Kashmiri psyche in general that, despite the near-extirpation of Hinduism in Kashmir in the first two decades of the 15th century, the neo-converts felt impelled, in spite of their conversional inhibitions, to take over the matrix of the *Vanavun* from the old convention with appropriate improvisations reflecting thereby the archetypal change in the perception of faith.

This new type of improvisations thus effected in the *Vanavun* was essentially paradigmatic and intercultural in nature, which also encouraged departure from the traditional mannerism of the chant associated with the *Sāma* legacy. Thus was brought about a folk variation of the traditional *Vanavun* (the *Henze*-lore), and this folk variation was taken over as the only style in which Muslim women could inaugurate their sessions of ceremonial chant despite their conversional inhibition.¹⁶ The birth and growth of this folk variation or Muslim variation of the traditional *Vanavun* was a historical development brought about by the cultural renaissance, or rather the growth of a new culture which marked a synthesis in the mode of thought and way of life of the two communities, during the long and benevolent reign of Sultan Zain-ul-Abidin, still remembered as Budshah, the great king.

“Viewed from the angle of cultural stratification, however, we find two linguistic layers in the snatches of the *Vanavun* (the *Henze*-lore or the traditional *Vanavun*). One of these reflects the indigenous pre-Islamic tradition occasionally preserving a verbal fossil or two fixed up in a later setting. The other level (following the advent of Islam in Kashmir) reveals a preponderance of socio-linguistic synthesis bringing about a harmonious blend of the indigenous and the domiciled, despite the initial irritants caused by religious conversion. The blending, therefore, appears to be mostly a natural one speaking forth, on occasions through a single word belonging to a Persi-Arabic hoard and, yet, appearing quite at ease with earlier matrices and modes of expression.”¹⁷

As to the first category, the following few snatches provide telling instances of those that appear to have come down the centuries almost unchanged:

1. *Svaṇa-saṇḍi tvangare ta rvapa-saṇḍi belo,*
Lamay vāliv śelay myāç.

(O you golden hoe and you shovel silvern,
do quickly fetch us from the mountain-slope
a heap of virgin earth.)

2. *Śísramnägy vāçhakhay Omarāvātiye,*
Śrī-Sarasvātiye kānyīyi liv.

(Salutations to thee, oh Amarāvati,
who flowest down to the Śeṣanāga lake;
pray come and wash the apartment upper
of Śrī-Sarasvati's abode.)

3. *Araḡ kar manas ta poś kar prāṇas,*
Kṛṣṇas pūzāyi lāg sannidhānas.

(Treat thy mind as a grain of rice,
thy life-breath as a flower in bloom,
and offer these both with heart and soul
in thy worship to Kṛṣṇa, the Lord.)

4. *Kalaśas pūz kar pampośa-patro,
Mvaktā-chatrā Vasudīv-rāzāne.*
(Thou, oh darling of King Vasudeva,
embodying his hopes and pride,
do thou worship the holy Kalaśa
with the lotus-leaves in hand.)

Coming to the second category, "we notice a number of snatches in which just a word or two from the Persi-Arabic hoard reflects an appropriate recognition of the forward-looking expansion in vocabulary so as to cover the authentic nuances of socio-cultural interaction. To this very category, in fact, belong the snatches in which the changing folk diction of the Kashmiri language registers a wider area of susceptibility to change in environment as well as articulation."¹⁸ Here are a few samples, with the new word underlined:

1. *Gata çāj gās āv sār̥ysay jahānas,
Chamay īsānas pośa-pūzā.*
(Darkness has vanished,
the whole world is aglow with light,
and the worship of my Lord is on.)
2. *Rukmiṇi sāl kōr Kṛṣṇa-bhagavānas,
Yēti masnad kōr lālas kyut.*
(In Lord Kṛṣṇa's honour, Rukmiṇi held a feast,
and here, for our darling, have we spread a sheet.)
3. *Mēçi tay pānis khōt khāmbīray,
Gambhīrā khorumay āgnay-kvanḍ.*
(Clay and water have fermentation shown,
and I have fashioned for you a fire-pit grand.)
4. *Arshe vāthimati Arzana-dīvo,
Pharshas pyath kar Kalāśas jāy.*
(O Arjuna-deva,
who from the heavens have descended,

do thou place the Kalaśa
ceremoniously on the floor.)

It is, however, difficult to determine the detailed chronology of the different layers of stratification which the *Vanavun*, since its inception in the 13th century A.D., had to traverse before arriving at the current version of the *Henze* text. This is particularly attributable to the fact that quite a number of fragments of the early legacy were updated in linguistic expression from time to time. "It can, however, be safely inferred that the current version of the *Henzae* text is mostly later than the *Vaak-Shruk* (14th century) configuration. Such a state of affairs is amply borne out by telling pointers like reference to institutions, events, places and persons"¹⁹ here and there in the *Vanavun*.

In any case, we know it for certain that the *Vanavun* came back to life from its skeletal frame, so to say, and rapidly came of age about the middle of the 15th century, during the illustrious reign of Sultan Zain-ul-Abidin, when many of the snatches of the early legacy may have been updated in linguistic expression while a lot more must have been added to give the ceremonial chant a measure of perfection in tune with the socio-cultural requirements of the community. Some more additions to the *Henze*-lore may have been made later on during the reign of the great Mughuls (Akbar, Jahangir and Shahjahan), which again marked a long-enough period of peace and prosperity in Kashmir, from 1586 to 1658.

The current version of the *Henze*-lore, however, took shape during the century-long Dogra rule in Kashmir, from 1846 to 1947, which marked an era of peace, progress and prosperity, besides one of reforms and reconstruction in almost every sector of life to ensure a smooth transition from mediaevalism (which had distinctly marked the tyrannical and predatory Pathan rule that had ravaged the Valley until their ignominious rout in 1819) to modernity in tune with the

developments that were taking place in other parts of India. Preceded by long periods of misrule and oppression, the Dogra rule thus ushered in an era of socio-economic rehabilitation and promotion of public welfare, followed, in due course, by educational reforms and promotion of basic education among the masses. These measures eventually brought about an awakening among the people and, by and by, even social reforms were vigorously carried out, and some of the earlier leaders of this movement, Yogi Champanath and Vakil Sarkar Hargopal and others, do find mention in the current version of the *Vanavun*-lore. Besides, a number of snatches appear to have once again been amended and updated in linguistic expression, while a lot more were added to give the ceremony chant a measure of perfection in tune with the socio-cultural requirements of the community.

“In almost every country, folk-literature has been the basis of higher literature. But, in India, the natural way of development from folk-literature to modern literature was interrupted since the beginning of the nineteenth century owing to the introduction of English education and the adoption of Western ideas and thoughts.”²⁰ In Kashmir, however, this interruptory factor came into play only about a century later for geo-political reasons and, by that time, it had almost completely lost its sting, in so far as folk-literature is concerned, due to political awakening and upsurge of nationalism among the masses throughout India. This is glaringly evident from the current version of the *Henze* text, which does indeed mark a momentous step forward towards modern literature in so far as this folk-lore is concerned. Nay, the *Vanavun* now found its way into the *līlā* lyrics (devotional songs)²¹ of a number of poets influenced by the *Henze* tradition. Among these poets, however, *Kṛṣṇa Rājānaka* (generally known as Krishna Razdan) holds a pre-eminent position for his great poetic work *Śiva-pariṇaya*, which contains a number of popular chants, particularly those

in the context of the arrival of *Śiva* as the bridegroom and the subsequent floral worship of the bride and the bridegroom.

It was in A.D. 1924 that the said poetic work of Kṛṣṇa Rājānaka, in modern Kashmiri, entitled "*Śiva-pariṇaya*" was published by the Asiatic Society, Calcutta.²² Based on a Śaivist theme and embodying the devotional outpourings of a great poet, its lyrics, strikingly melodious and captivating, inevitably enraptured a people steeped in Śaivist lore and philosophy. Some of the poems of this great classic soon found their way into the *Vanavun* in mid-thirties of this century, much in the same way as some of the verses of the *Vālmīkī Rāmāyaṇa* are invariably recited in every *Vivāha* ceremony in upper India.²³ In fact, it was Srimati Janaki Devi herself (about whom mention has been made hereinbefore) who took the initiative of reciting these few *līlā* lyrics from the "*Śiva-pariṇaya*" at the *Yajñopavīt* and *Vivāha* ceremonies, and thus paved the way for their incorporation with the *Vanavun*. A couple of these *līlā* lyrics thus became part of the "*Śiva-bukṣa*" section of the *Yajñopavīt* saṁskāra, while five *līlā* lyrics found their way into the "*Pośa-pūzā*" section of the *Vivāha* saṁskāra, in the *Vanavun*. These insertions, and a few more made elsewhere, have been distinctly indicated in the text of the "*Vanavun*", having also been listed out in the Preface to this work.

The "*Vanavun*", as a whole, stands unique and peerless amid the folk-literatures of the Indian people, not only for its substance and stature, but also for the detailed and systematic treatment of the themes it deals with and, above all, for the melody and devotional fervour of the songs that constitute this great lore. In these songs are enshrined the traditional beliefs and time-honoured customs and conventions of the Kashmiri Pandit community, their social and cultural ethos and the values they cherish, their pulsating love of life and nature and, last but not least, their catholicity and their egalitarian outlook and

perceptions which, indeed, enabled them to stand firmly on a high moral pedestal through the sunshine and shadow of history.²⁴ Verily do these songs embody the outpourings of a small but significant segment of the Indian people, proud of their identity and their cultural heritage, and widely known and respected for their intellectual stature, their lofty attainments in human knowledge and thought over a vast span of time, and the invaluable contributions they made to Indian thought and literature since the dawn of history.

Shiv Nath Hundoo

14th February, 1999

1. *"The Cultural Heritage of India"* (The Ramakrishna Mission Institute of Culture, Calcutta, 1978), Vol. V, p. 677.
2. *"Music for All of Us"* (Simon & Schuster, New York, 1943), p.291.
3. *"The Cultural Heritage of India"*, Vol.V, p. 680.
4. By *VANAVUN* is meant a collection of songs sung by a congregation of women in chorus and in a musical tune. The word is derived from the root 'वनव' which, according to Īśvara Kaula (1833-1893), a great grammarian and lexicographer of the Kashmiri language, means 'स्त्रीणामेकस्वनगाने' (Cf. *"Kāśmīraśabdāṃṛta"*, Part II, p.152, edited by Sir George A.Grierson and published in 1898 by The Asiatic Society, Calcutta).
5. In his illuminating article entitled *"Henzae: A Folk Genre Viewed Afresh"* published in the *"Koshur Samachar"* (the well-known monthly of the Kashmiri Samiti, Delhi) dated August 1996, Prof. P.N. Pushp, who was a celebrated scholar in Sanskrit and in Kashmiri lore and literature, writes : "The conventional rendering of the chant known as *Henzae* is surprisingly reminiscent of the *Sāma Vedic* legacy which seems to have lingered on in the Valley

of Kashmir as an interplay of the traditional tones: the *udāṭṭa* (accented), *unudāṭṭa* (unaccented) and *svarita* (circumflex), i.e. the high pitch, the low pitch and the even pitch peculiar to *Sāma* recitation. Obviously, the old *Sāma* chant underwent a series of transformation during its transmission at the folk level, and reached us as an echo of the ancient convention trans-shaped by various pressures of innovation in tune with the changing times. The echo thus preserved in the *Henzae* has become a vital link of the flexible present with the stratified past."

6. "The Cultural Heritage of India", Vol. V, p. 677.
7. Prof. Jayalal Kaul, "*Lal Ded*" (Sahitya Akademi, New Delhi, 1973), p. 76.
8. It was Sultan Sikandar (1393-1413) who, inspired by religious bigotry and iconoclastic zeal, let loose a "reign of terror", beginning 1398, on the predominantly Hindu population of the kingdom, which came upon it like the outbreak of a volcano, unleashing what is considered to have been the darkest age in the history of Muslim rule in Kashmir, "for which there is hardly any parallel even in the annals of the Muslim rulers of India". After the death of Sikandar (known in history as *But-shikan*, the iconoclast) in 1413, the holocaust continued with unabated brutality during the reign of his eldest son and successor, Sultan Ali Shah (1413-20). The "reign of terror" lasted for twenty years and came to an end when Suha Bhatta, the renegade Prime Minister, died of consumption in 1417, by which time the Hindus had been reduced to a microscopic minority.

- Cf. Dr. R.K.Parmu, "*A History of Muslim Rule in Kashmir (1320-1819)*" (People's Publishing House, Delhi, 1969), pp. 119-125 and 130-131.

Also cf. "*The History & Culture of the Indian People*" (Bharatiya Vidya Bhavan, Bombay, 1980), Vol. VI, pp.378-380.

9. As to the nature and content of the *Vanavun*, and its status in the folk-literature of Kashmir, Prof. P.N.Pushp writes: "*Henzae* seems to be the oldest extant folk genre of Kashmiri verse. Alongside the proverb and the riddle it certainly is one of the earliest items of folklore in the Kashmiri language. It signifies a conventional type of the ceremony chant called *Vanavun*, sessions of which cover, in toto or in part, series of socio-cultural concomitants of ritual associated with various stages or steps in

the ceremony concerned, particularly *zarakaasay* (tonsure), *maekhal* (sacred thread investiture) and *khaandar* (wedding). ... *Vanavun*, of course, is the bed-rock on which *Henzae* has stood for centuries, and it continues to be the generic name of the ceremony chant. Even poets of eminence have composed *Vanavun* whenever it suited their context. ... Among other poets influenced by the *Henzae* tradition, Krishna Razdan deserves special mention for a number of popular chants in his *Shivalagan*, particularly those in the context of the arrival of Shiva as the bridegroom and the subsequent floral worship (called *Poeshi-poozaa*) of the bride and the bridegroom."

- Prof. P.N.Pushp, "*Henzae: A Folk Genre Viewed Afresh*" (*"Koshur Samachar"*, New Delhi, dated August 1996).

10. हेंजे (orig. हंजे) is a vocative particle used in addressing the ladies in the congregation and would mean बलिवे संखियव, वनिवे संखियव - (O ye ladies, my dear ones, let us chant:).
11. Prof. P.N.Pushp, *op. cit.*
12. Cf. *ibid.*
13. Cf. *ibid.*
14. Cf. *ibid.*
15. *Ibid.*
16. "With the spread of Islam in Kashmir, the growing urge for sectional identity also encouraged departure from the traditional mannerism of the chant associated with the *Sāma* legacy. The folk variation of the *Vanavun* was taken over as the only style in which Muslim women could inaugurate their session of ceremonial chant despite their conversional inhibition. They would accordingly start their session of *vanavun* with the following snatch as suitably modified within the time-honoured traditional folk matrix:

*Bismillah karith hemav vanavoenuy,
Saahiban anjaam oenuyae.*

(Uttering *Bismillah* shall we start the *vanavun* chant;
the Lord has brought it about for us.)

"Obviously, the neo-converts took over the matrix of the *vanavun* from the old convention with appropriate improvisation reflecting thereby the archetypal change in the perception of

faith. It was so because *Shoklam* echoed a different archetypal context that had by the time become associated with idol worship. As such, it was not deemed fit to serve the immediate purpose of the neo-converts. An appropriate substitute for the term was, nevertheless, discerned in *Bismillah* that could insure the traditional *vanavun* against the risk of being dubbed as un-Islamic, without upsetting or undermining the socio-cultural continuity of collective participation. It is because of such a salutary development that both types of *vanavun* share a lot of common concern and cognate articulation.

"The contours of these types are peculiar to the religious creed or cult inherited by a sizable group within the Kashmiri society, as an ingredient of sub-cultural heritage, while the affinities shared by both the segments are significant components of common inheritance not only cherished but also promoted as interpersonal commemoration." - *Ibid*.

17. *Ibid*. (parenthesis mine).
18. *Ibid*.
19. *Ibid*.
20. "The Cultural Heritage of India", Vol. V, p. 677.
21. *Līlā* lyrics are joyful devotional songs treating of the *līlās* (holy acts of the divinities). The lyrics of Kṛṣṇa Rājānaka in his "*Śiva-pariṇaya*" are remarkable for their beautiful melody and devotional fervour.
22. This great poetic work, with a *chāyā* (gloss) in Sanskrit by Mahāmahopādhyāya Mukundarāma Śāstri and edited by Sir George A. Grierson, was published in instalments, in six fascicles, during the period from A.D. 1913 to 1924. In fact, Fascicles I, II, III and IV were published in 1913, 1914, 1921 and 1923 respectively, while Fascicles V and VI were published in 1924.

Kṛṣṇa Rājānaka (1848-1927), generally known as Krishna Razdan, was a disciple of Paramānanda (1791-1885), and both of them rank among the greatest poets of Kashmir. "Krishna Razdan wrote in beautiful Kashmiri, displaying great skill in his descriptions of nature and creating a charming musical quality in his verses. His most important work is *Śiva-pariṇaya* in 1,915 four-line stanzas." Undoubtedly, the devotional fervour and melody displayed by his *Līlā* lyrics stand unequalled in the whole of Kashmiri literature.

23. Cf. "*Iyam Sītā mama sūtā
sādharmacarī tava;
Pratīccha cainam bhadram te
pāṇim grhṇīṣva pāṇinā;
Pativratā mahābhāgā
chāyevānugatā sadā.*"

(Here is my daughter, Sītā, who will ever tread with you the path of *dharma*. Take her hand in yours. Blessed and devoted, she will ever walk with you like your own shadow.)

"This *śloka* is uttered in every wedding in upper India when the bride is given away." - "*Rāmāyaṇa*" by C.Rajagopalachari (Bharatiya Vidya Bhavan, Bombay, 1972), p. 44.

24. "It needs no argument to accept that Kashmiri Pandits as a community had, by and large, upheld and sustained Hinduism in the country (Kashmir), during nearly five centuries of Muslim rule, suffering miserably the social, political and economic repercussions consequent on the occupation of the state by an alien government. They were gradually reduced from many lakhs to several thousands and they became a taboo. But those who remained behind were examples of great fortitude, self-sacrifice and heroism worthy of emulation."

- Dr. R.K.Parmu, "*A History of Muslim Rule in Kashmir (1320- 1819)*", p. 385.

"It is a wonderful phenomenon, though no less true, that after the fire of oppression they were beset with, they came out unscathed and with great vigour. And when Akbar reached Kashmir (in 1588) the first thing that struck his discerning eye was the moral supremacy of the Pandit. In '*Aini Akbari*' (by Abul Fazl) we come across a significant passage which runs as follows: 'The most respectable class in this country (Kashmir) is that of the Pandits who, notwithstanding their need for freedom from the bonds of tradition and custom, are the true worshippers of God. They do not loosen their tongue of calumny against those not of their faith, nor beg nor importune. ...' "

- "*A History of Kashmiri Pandits*" by Jia Lal Kilam (1955), pp. 94-95.

KASHMIRI IN DEVANAGARI SCRIPT

- A NOTE ON THE LANGUAGE, ITS TRANSCRIPTION, TRANSLITERATION AND PRONUNCIATION

In this work¹, the Devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then universally acknowledged to be the only rational and satisfactory one and adhered to by Indologists all the world over. In this scheme, the inconsistency, irregularity and redundancy of English spelling are ruled out; *f, q, w, x* and *z* are not called to use; one fixed value is given to each letter. The scheme of transliteration thus evolved is represented here in full as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū ऋ ṛ, ॠ ṛī,
 ए e, ऐ ai, ओ o, औ au, अं (◌ं) ṁ, अः (◌ः) ḥ;
 क् k, ख् kh, ग् g, घ् gh, ङ् ṅ;
 च् c, छ् ch, ज् j, झ् jh, ञ् ṇ;
 ट् t, ठ् th, ड् ḍ, ढ् ḍh, ण् ṇ;
 त् t, थ् th, द् d, ध् dh, न् n;
 प् p, फ् ph, ब् b, भ् bh, म् m;
 य् y, र् r, ल् l, व् v;
 श् ś, ष् ṣ, स् s, ह् h

With the above scheme thus constituting the substratum of the transliteration procedure adopted in this work, the KEY TO TRANSLITERATION that follows hereinafter is essentially a reproduction of the said scheme with such additions as have, of necessity, had to be incorporated within its framework to accommodate the many and varied vowel sounds (vowels, semi-vowels, broken vowels and shades of vowel sounds), besides a few consonants, which do not exist in the Devanāgarī alphabet but do, nevertheless, constitute an integral and inalienable part of the Kashmiri language.

Except for the Śāradā script, “an alphabet of Kashmir par excellence”, which had served and sustained the Kashmiri language ever since its development in the 12th century A.D. but, eventually, with the beginning of the 20th century, came to represent “an archaic tradition in its orthography” and has now practically fallen on disuse since recent times,² Devanāgarī is admittedly the one and only alphabet ideally suited to accommodate and symbolize, within its structure, the many and varied additional sounds by the application of suitable, facile and logically arranged diacritical marks to the concerned characters of the alphabet.

The scheme thus formulated within the framework of the Devanāgarī alphabet and set forth systematically hereinafter in the KEY TO TRANSLITERATION should, I hope, appear to be strikingly suitable for the “genius of the Kashmiri language”. It may be noted in passing that the formulation of the said scheme happened to be essentially a two-tier process in the absence of a thorough and dependable system for transcription of Kashmiri in Devanāgarī script, which had therefore to be evolved and formulated as the first step in the process to serve as the bed-rock on which stands the scheme for transliteration in Roman. I shall, indeed, be grateful to readers and scholars for their comments and/or suggestions, if any, for any improvement anywhere in the dual scheme set forth as follows and adhered to in this work.

KEY TO TRANSCRIPTION AND TRANSLITERATION

The Kashmiri sounds symbolized by Devanāgarī characters in the columns below are represented by the English letters facing them, respectively, in each case.

I. V O W E L S

अ	as in अख	(एक, one), transliterated in Roman as	a *
अं	as in अंछ	(आँख, eye),	- do - â
अु	as in दुह	(धुआँ, smoke),	- do - a
अ्र	as in त्र	(ठंडक, cold)	- do - ă
आ	as in काल	(समय, time),	- do - ā *
आं	as in आठ	(आठ, eight),	- do - ä
इ ¹	as in तिम	(वे, they),	- do - i *
ई	as in तीर	(तीर, arrow),	- do - ī *
उ	as in गुर	(घोड़ा, horse),	- do - u *
उ ²	as in गुर	(घोड़ी, mare),	- do - u
उ ³	as in गुर	(गुरु, preceptor, teacher),	- do - ū
ऊ	as in हून	(कुत्ता, dog),	- do - ū *
ऋ ⁴	as in ऋण	(ऋण, debt, obligation),	- do - r *
ए	as in शेठ	(साठ, sixty),	- do - e *
ए ⁵	as in शे	(छः, six),	- do - ê
ऐ	as in वैर	(वैर, enmity, animosity),	- do - ai *
ओ	as in चोर	(चार, four),	- do - o *
ओ ⁶	as in ओंन	(अंधा, blind, a blind man),	- do - ô
औ	as in औषध	(औषधि, a herb, medicine),	- do - au *
अं ⁷	as in संसार	(संसार, the world),	- do - m *
अः	as in प्रातःकाल	(प्रातःकाल, morning-time),	- do - h *

*This follows the Scheme adopted by the International Congress of Orientalists at Athens in 1912 referred to earlier.

As to the vowel-sounds represented by इ, उ, ँ, ऋ (and ॠ) ए, ओ and अं, marked 1, 2, 3, 4, 5, 6 and 7 respectively in the above list of vowels, a further elucidation of these sounds in Kashmiri is deemed necessary to highlight their importance and utility and to pin-point their correct usage. This purpose is adequately served by the explanations that follow.

1. इ or ि (ि being the form which the vowel इ assumes when compounded with a consonant) represents the sound of इ + अ = य (इको यणचि, *Pāṇ VI.1.77*) and may be so employed to pronounce the initial इ sound of Sanskrit words appearing in Kashmiri as illustrated hereunder.

(a) In words with an initial इ or an initial इ preceded by a consonant, this इ is generally pronounced as य in Kashmiri, symbolized *optionally* by इ or ि, as the case may be, e.g.

(i) Words with an initial इ: इच्छा, इतिहास, इष्टदेव, इष्टदेवी, इहलोक (this world or life). Alternatively, these words (or words like these) may be written as यच्छा, यतिहास, यष्टदेव, यष्टदेवी, यहलोक respectively.

(ii) Words with an initial इ preceded by a consonant: चिंता, दिन, निपुण, निर्णय, निवृत्ति, निश्चय, पिण्ड, पिता, भिक्षा, मिथ्या, विघ्न, विचार, विज्ञान, विद्या, विद्वान्, विधवा, विधि, विस्तृता, विनय, विनाश, विपरीत, विभव, विमर्श, विरक्त, विलक्षण, विवाद, विवाह, विशाल, विश्राम, विश्वास, विषय, विष्णु, विसर्जन, विस्तार, शिक्षा, शिष्य, सिद्ध, सिद्धि, हिंसा, etc.

(b) As to words of Sanskrit origin, the initial इ is, of course, generally pronounced as य and is written accordingly, e.g. ध्यख (orig. धिक् interjection of censure or displeasure), ध्यखकार (orig. धिक्कार, connoting 'shame', 'fie', 'what a pity' etc. usually with acc.), ज्यव (orig. जिह्वा), न्यन्द्र (orig. निद्रा), न्यशीद (orig. निषिद्ध forbidden, prohibited), प्यतुर (orig. पितृव्य father's brother), स्यन्द्र (orig. सिन्धूर red lead), स्यन्ध (orig. सिन्धु the Indus), etc.

2. उ represents the sound of उ + अ. Cf. the words थुर (fem., blame, accusation), गुर (fem., while गुर is mas.,

meaning a mare and a horse respectively), हुर (fem., while हुर is mas., meaning a scrubbing cloth, small and big respectively), जुर (fem., while जुर is mas., meaning daughter's daughter and daughter's son respectively), कुठ (fem., while कुठ is mas., meaning a store-room for food-stuffs/provisions and a living room respectively, the former's plural being कुठि, while the latter's plural is कुठ्य).

3. उ represents the sound of उ + अ = व (इको यणचि, *Pāṇ. VI.1.77*) or, by the same token, of वु + अ = व्व, and is mostly so employed to pronounce the initial उ sound of Sanskrit words appearing in Kashmiri as illustrated hereunder.

- (a) In words with an initial उ, this initial उ is pronounced as व्व, symbolized by उ, e.g. उत्कंठा (longing, anxiety), उत्कर्ष (elevation, prosperity), उत्तम (excellent, eminent), उत्तर (north, answer), उत्पत्ति (birth, production), उत्पात (calamity), उत्सुक (desirous, eager), उदार (generous, liberal), उन्नति (progress, elevation), उपकार (help, favour), उपवास (a fast), उपाय (means, expedient, remedy).

- (b) In words where the initial उ is preceded by a consonant, this initial उ is pronounced as व, symbolized by उ, e.g. कुल (family, lineage), दुष्ट (wicked, vicious), पुण्य (sacred, virtuous deed/deeds), पुरुष (a man), मुख (mouth, face), सुख (happiness, comfort) and, similarly, गुर (orig. गुरु, preceptor, teacher), मूल (orig. मूल्य price, value, worth).

- (c) But, in words where the initial उ is preceded by another vowel, this initial उ sound remains unaffected, e.g. अनुकूल (favourable, agreeable), अंकुश (a goad, restraint or check), आयुष्मान (long-lived), धनुष (a bow), मनुष्य (a man, human being), व्याकुल (agitated, bewildered, distracted).

- (d) And, in compound words or compounds, where words are simply joined together to indicate a certain relation between the component parts, the initial उ sound in each component part is governed by the rules indicated above, e.g. कुलपुरुष (a respectable or high-born man), दुष्टबुद्धि (evil-minded, malevolent, wicked), पुण्यपुरुष (a virtuous man), दुर्मुख (ugly, hideous), पुत्रसुख (filial happiness), महापुरुष (a great man).

Besides, we come across such words as खुड (pit, ditch), खुख (snoring), मुठ (mouthful), मुठ (selfish purpose or objective), छुख (a wash, bruise), छुन्य (jingling sound), छुख (showiness), छुठ (waste matter, wastage, leavings), दुफ (a bite or sting), दुकु (stout, sharp, pure), दुल (beating and bruising with horns, collision, contest), दुख (fault, shortcoming), दुख (vomit), रुफ (silver), रुन्य (anklets, jingle bells), etc. In fact, the consonant-characters ख, छ, .छ, द, ढ, इ and र, shaped as they are, are incapable of having व added to them, nor can व be added to any consonant that has र appended to it. — *It will thus be observed that the symbol उ ensures, in all these cases and those cited above, an ideally suitable and facile outline for transcription.*

4. (a) ऋ in Sanskrit words appearing in Kashmiri is pronounced in four different ways as follows:
- (i) ऋ proper, as in कृष्ण, दृष्टि (sight), वृष्टि (rain), सृष्टि (creation), तृष्णा (greed), प्रवृत्ति (tendency, propensity), निवृत्ति (cessation, abstention), मृत्यु (death), वृत्ति (profession, occupation), etc.
 - (ii) र + य = रय, as in ऋण (debt, obligation), ऋचा (orig. ऋचा, a Vedic verse or hymn), ऋग्वेद (orig. ऋग्वेद), अमृत (nectar, ambrosia), ऋथ (a month or months, orig. ऋतु, meaning a season, any fixed or appointed time, menstruation), etc.

(iii) र् + ए = रे, as in ऋष (a sage or sages), ऋणी (indebted, beholden), गृहस्थ (a household), गृहिणी (wife), नृत्य (dancing, a dance), पृथिवी or पृथ्वी (the earth), etc.

(iv) र, as in कृपा (kindness, compassion), कृपण (a miser, miserly, wretched), तृप्ति (satisfaction, contentment), पृथक् (separate, separately, separation), मृग (a deer, antelope), वृद्ध (old, aged), हृदय (heart, mind, soul), generally pronounced as कपा, कपन, त्रप्ति, प्रथक्, प्रग, व्रद्ध, हृदय respectively.

(b) ऋ, though being an integral part of the Devanāgarī alphabet and despite the sound symbolized by this letter being more frequently used in Kashmiri than in Sanskrit itself, does not necessitate its inclusion or adoption in written Kashmiri, for the sound symbolized by ऋ is adequately and infallibly represented by the symbol र् as, for example, in the words कूठ (fem., mas. कूठ, orig. कुष्ट, yelling, reviling, abusive), क्रूर (fem., mas. क्रूर, orig. क्रूर, cruel, hard-hearted), प्रेत (orig. प्रेत, ghost, wandering spirit, a dunderhead), प्रेरणा (orig. प्रेरणा, inspiration, impulse), besides in words like कूल (parasitic worm/worms infesting grains), कूल्य (wells, pools, sing. कूल), खूँच (fem., the young of a mouse or rat), ग्रूस्य (tillers, farmers, peasants, sing. ग्रूस or ग्रूस्त), फ्रूँच (fem., mas. फ्रूँच, propitious, lucky, promising good luck), etc.

5. The short vowel ए : While ए is a long vowel (दीर्घ), ए is its short form (ह्रस्व) and is equally commonly used in the Kashmiri language. Here are some examples: कैम्य (worms), खैल्य (herds, flocks, clusters), मैल्य (wrinkles), टैचि (spots, round marks), टैछर (bitterness), त्रै (three), फैक्य (shoulders), मैण्ड्य (morsels), वैछर (thickness, fatness), शे (six), शेछ्य (message), हैल्य (heaps, stacks).

6. The short vowel ओ : While ओ is a long vowel (दीर्घ), ओ is its short form (ह्रस्व) and is equally commonly used in Kashmiri. Here are some examples: ओन (blind, a blind man), ओश (tears), कोठ (knee), खोश (left-handed), ख्योल (herd, flock, cluster), गोश (silence, quiet, reticence), चोर (excessive, abundant), छोर (empty, empty-handed), जोर (deaf), छोट (impure, dirty), ट्योट (bitter, pungent), डोख (support, subsistence), तोत (hot), दोर (strong, firm, stoppage of rain), दोल (lower part of a garment), पोन्ज (monkey), प्योक (shoulder), बोछ (greedy, a glutton), मोत (mad, freakish, a maniac), मोण्ड (blunt, a log of wood), वोछ (a calf), होत (throat), होल (waist, uneven, crooked), होस or होस्त (an elephant).
7. Anusvāra: An *Anusvāra* (◌ं) is represented by the sound म् in Kashmiri when followed by the consonants श, ष, स or ह, e.g. अंश, वंश, संशय, संसार, संस्कार, संस्कृत, मांस, मीमांसा (a system of Indian philosophy), संहार (wholesale destruction), संहिता (a systematically arranged collection of texts or verses), etc.

When followed by a consonant other than श, ष, स or ह, an *Anusvāra* is changed to the nasal of the class to which the following letter belongs and is pronounced accordingly, e.g. शङ्कर, अङ्ग (body, a limb of the body), चञ्चल (fickle, unsteady, tremulous), कमण्डल (orig. कमण्डलु, a water-pot generally used by ascetics), पण्डित (learned, wise, a scholar), अन्तर (difference, interval, intermediate time or space), दन्त (tooth/teeth, orig. दन्त), बान्धव (a relation, kinsman), कम्बल (a woollen blanket, orig. कम्बल), आडम्बर (ostentation), etc. It is understood, however, that while the *Anusvāra* may be retained in all such words, it must, in that case, represent the sound of the nasal of the class to which the following letter belongs and is *ipso facto* pronounced accordingly, e.g. शंकर, अंग, चंचल,

कमंडल, पंडित, अंतर, दंद, बांधव, कंबल, आडंबर, etc. *It will be observed that this option eminently suits our requirements.*

It may be noted in passing that the procedure outlined above reflects the rule followed in Sanskrit, according to which "an *Anusvāra* followed by any consonant except श्, ष्, स् or ह्, is changed to the nasal of the class to which the following letter belongs, necessarily when in the middle and optionally when at the end of the word".— अनुस्वारस्य ययि परसवर्णः । वा पदान्तस्य । — *Pāṇ. VIII.4.48-52.*

II. CONSONANTS

As regards consonants, three more are there than those represented in the Devanāgarī alphabet, yet constituting an integral part of the Kashmiri speech and each of these holding a distinct position of its own; these are च्, छ् and ज्ञ्. The overall position in regard to consonants thus stands as follows:

क् ख् ग् घ् ङ्	transliterated respectively as	k kh g gh ṅ *
च् छ् ज्ञ् झ् ञ्	- do -	c ch j jh ṇ *
ट् ठ् ड् ढ् ण्	- do -	ṭ ṭh ḍ ḍh ṇ *
त् थ् द् ध् न्	- do -	t th d dh n *
प् फ् ब् भ् म्	- do -	p ph b bh m *
य् र् ल् व्	- do -	y r l v *
श् ष् स ह्	- do -	ś ṣ s h *

and च्, छ् and ज्ञ्, which could logically be transliterated as *ç*, *çh* and *z* respectively.

*This follows the Scheme adopted by the International Congress of Orientalists at Athens in 1912 referred to earlier.

In order to have a clearer picture in mind about the consonants, particularly in regard to their pronunciation in Kashmiri, it is necessary at this stage to elucidate certain points as follows:

1. Of the many conjuncts or conjunct consonants, the following five are more conspicuous for the frequency of their use in Kashmiri:

क्ष (क् + ष्) kṣ, त्र (त् + र्) tr, ज्ञ (ज् + ञ्) jñ,

श्न् (श् + न्) śn and ष्ट (ष् + ट्) ṣṭ,

like in the words क्षमा, मंत्र, ज्ञान, प्रश्न and कष्ट.

Of these, क्ष is generally (but invariably when it occurs initially or medially in a word) pronounced as ख्य (ख् + य्), while ज्ञ is generally (but invariably when it occurs initially in a word) pronounced as ग्य (ग् + य्) in the Kashmiri language, e.g. क्षत्रिय, क्षमा (forgiveness), क्षय (ruin, destruction), क्षति (loss, injury), क्षीण (lean, emaciated, poor, miserable), क्षुद्र (mean, low, vile, wicked), दीक्षा (initiation, consecration), परीक्षा, भिक्षा, रक्षा, शिक्षा, अक्षर, निरक्षर (unlettered, illiterate), नक्षत्र (a star, a constellation), भिक्षुक (a beggar, mendicant), रक्षक, लक्षण, लक्ष्मी; ज्ञान, विज्ञान, आज्ञा, प्रतिज्ञा, यज्ञ. In a few words, however, like यक्ष, वक्ष (breast, bosom, chest), कक्ष**, पक्ष**, लक्ष** and अक्षर**, as also राज्ञा, राज्ञी, आज्ञा**, प्रतिज्ञा** and यज्ञ**, etc., क्ष is generally pronounced as छ while ज्ञ is as a rule pronounced as ग्य (ग् + ज्).

** कक्ष, when pronounced as कख्य, means a room or apartment; when pronounced as कछ, it means grass or dry grass; when pronounced as कछ it means an armpit. पक्ष, when pronounced as पख्य, means a party, faction, side, partiality, bias; when pronounced as पछ, it means a fortnight. लक्ष, when pronounced as लख्य, means an aim or target; when pronounced as लछ, it means a lakh. अक्षर is pronounced as अख्यर and is used in a plural as well as a singular sense; its Kashmiri-variant is अछर, used in a plural sense, अछुर being then its singular form. In the words आज्ञा, प्रतिज्ञा and यज्ञ, ज्ञ is generally pronounced as ग्य or, alternatively, as ग्य.

2. The aspirates घ, झ, ढ, थ and ञ, as also the sibilant ष are, as a rule, not used in Kashmiri speech but are, nevertheless, employed generally in written Kashmiri for etymological reasons in line with the literary usage adhered to in other languages as well. The Kashmiri language is strictly phonetic except for minor deviations like these and others, here and there, which are necessitated solely by etymological considerations.
3. Side by side with the palatals च, छ and ज, there are the dentals च़, छ़ and ज़, which, though not covered by the Devanāgarī alphabet, constitute an integral part of the Kashmiri speech. In fact, च, छ and ज, are mostly pronounced as च़, छ़ and ज़ respectively in so far as Sanskrit words or words of Sanskrit origin are concerned. Besides, there are numerous other words in Kashmiri which, while being of non-Sanskritic origin, are no less conspicuous for the use of च, छ and ज, side by side with च़, छ़ and ज़, each of these characters holding a distinct position of its own in the words of which it forms part. This is illustrated by the examples given below.

च as in चंडाल (wicked or cruel, an outcast, orig. चंडाल),

च़ as in च़रण (a foot, feet, orig. चरण),

छ as in छुर्य (a knife, orig. छुरी or क्षुरी),

छ़ as in छ़ल (a fraud, deceit, deception, orig. छल),

ज as in जंगल (a forest, a thicket, orig. जंगल),

ज़ as in ज़गत (the world, the universe, orig. जगत्),

besides which we come across words like the following:
 चाय (tea), आचार (pickles), चपाथ (a slap, orig. चपेटः), चंट (clever, cunning), चमार (a shoe-maker, cobbler, orig. चर्मरः), चर्चु (discussion, investigation, orig. चर्चा); चामन (cheese), चादर (a sheet or coverlet made of wool or cotton), चालन (a sieve, strainer, orig. चालनी), चम (skin, orig. चर्म), चून (powder, orig. चूर्णः); छपाय (printing, stamping), छप्पर

(a thatched roof, hovel, booth), छन (a carpenter, orig. तक्षा), छत्र or छत्र (a parasol, umbrella, orig. छत्र:); छल (jump, hop), छंठ (swimming), छोर (empty), छाया (shade, shadow, orig. छाया), छावुल (a goat, orig. छागल:), छचन (separation, disengagement, orig. छित्र); जद (forefathers), जबर (coercion, compulsion), जगर (heart, courage, forbearance), जटु (matted or clotted hair, orig. जटा), जूड़ (mass of twisted or matted hair, orig. जूट:), जटिल (complicated, orig. जटिल); जार (gambling), जर (deafness), जुच्च (rays, radiation, lustre), जंग (leg, orig. जंघा), जामन (yawn, yawning, orig. जंभा, जंभण), जीव (a creature, living being, orig. जीव:), ज्यव (tongue, orig. जिह्वा).

And, finally, let us mark the difference between such words as चोर (dull, stupid, a dullard) and चोर (four), चौक (a major road-crossing or market-place) and चौक (a small wooden stool), छल (a piece of wood, cardboard, flesh or land) and छल (trick, deceit, deception), लख (a lakh or lakhs) and लख (dust, wastage), कछ (grass, dry grass, orig. कक्ष:) and कछ (the armpit, orig. कक्ष:), पछ (a fortnight, orig. पक्ष:) and पछ (trust, confidence, reliance), छुख (a wash, a wound) and छुख (showiness), जान (good, virtuous) and जान (acquaintance), जंग (a conflict, skirmish, battle) and जंग (leg from the ankle to the knee), जोर (a match, a matching person or thing) and जोर (power, strength, force, influence).

It is interesting to note at this stage – what my learned father had once pointed out to me – that च, छ and ज mark a significant step forward from च, छ and ज in that च, छ and ज are phonetically perfect characters while च, छ and ज do not share this distinction. One is hard put to it when trying to distinguish between the vocal sounds represented by च and च्य, by छ and छ्य, and by ज and ज्य, while च, छ and ज are immune from this short-coming. Yet च, छ and ज not merely co-exist with च, छ

and ज्ञ but act in perfect unison to offer their mite toward the warp and woof in the tapestry of idiom and expression that embellishes the great mosaic of the Kashmiri language.

4. ANUSVĀRA FOLLOWED BY च्, छ् AND ज्ञ्

- (a) When followed by च्, an Anusvāra (◌ं) is changed to च् provided the Anusvāra is preceded by a consonant with अ added to it (अकारान्त), e.g. चञ्चल, पञ्चक, पञ्चगव्य (the five products of the cow taken collectively, e.g. milk, curds, ghee, urine and cowdung—“क्षीरं दधि तथा चाज्यं मूत्रं गोमयमेव च”), पञ्चानन or पञ्चमुखी (an epithet of Śiva), पञ्चस्तवी (name of a pentad of hymns to Goddess Tripurasundarī), पञ्चाल, पञ्चाङ्ग (almanac), but पन्चाह (fifty) is an exception because च् is followed by आह and, hence, पन्चाहन, पन्चाह्युम, पन्चाहिम, etc.

In all other cases, the Anusvāra, when followed by च्, is changed to न्, e.g. पान्चादर (a waterfall), पान्च, पान्चुक, पान्चम, पन्च्युम, पुन्चुह, पान्चुत्रह, पान्चुताजीह, पान्चुवन्जाह, पान्चुहाठ, पान्चुसतथ, पान्चुशीथ, पान्चुनमथ, पान्चहथ, as also केन्चन (to some), केत्तिकाल्य (after some time), पीन्चु (little ones), पीन्चुकान्य (little or ineffective ones), ब्रान्च (hopeful, delusion, wrong notion, orig. भ्रान्तिः), फ्रून्च (propitious, promising good luck).

- (b) When followed by छ्, an Anusvāra is invariably changed to न्, e.g. गौन्छ (moustache), पान्छ (or पान्च, five), पुन्छिह (a paltry amount), होन्छ (impurity caused by a child-birth or death in a family), लान्छ (impotent, a eunuch), etc.

- (c) When followed by ज्ञ्, an Anusvāra is invariably changed to न्, e.g. अन्ज्ञ (a swan, duck), पन्ज्ञ (a female monkey), पौन्ज्ञ (a male monkey), मन्ज्ञ (in, inside, amid,

between, among), म॑न्ज (henna), म॑न्जिल (storey, destination), म॑न्जुमयोर (middleman), ह॑न्ज (a boatman, boatmen), क॑न्ज (sour gruel, orig. का॑जिकं, का॑जिका).

It is understood, however, that the Anusvāra may be retained in all the above cases, in which event the Anusvāra will *ipso facto* represent the nasal applicable in each respective case as explained in (a), (b) and (c) above. *It will be observed that this option eminently suits our requirements.*

5. ञ AND न्य DIFFERENTIATION

- (a) In conformity with the rule explained hereinbefore in I(7) an Anusvāra (◌ं), when followed by च्, छ्, ज्ञ् or झ् and, by the same token, by ज्ञ (as explained in II(4) above), is changed to ज्ञ्, but may be retained and pronounced in that case as ज्ञ् like in the words चंचल (tremulous, fickle, unsteady), जंजाल (difficulty, dragnet, entanglement), झंझट (botheration, perplexing or troublesome situation), etc.
- (b) In all other cases, the sound represented by the nasal ञ or by न् + य may be represented by न्य to ensure a uniformly facile transcription, both in words from Sanskrit or of Sanskrit origin or those of non-Sanskritic origin, e.g.
 - (i) न्याय (justice, fairness), न्यसर (slumber, sloth, indolence), न्यबर (away, outside), न्यतुन (to clip wool or hair of sheep or person), न्यंगलुन (to swallow, stomach, put up with), न्यारु (apart, peculiar, uncommon, wonderful), न्यामत (relishing or delicious food, blessing, graciousness);
 - (ii) अन्याय, कन्या (an unmarried girl or daughter), अन्यर (blindness, ignorance, confusion), सन्यर (depth, sagacity), कुन्यर (loneliness, isolation), पानुन्यार (fellow-feeling, togetherness);

- (iii) पुन्य (virtue, virtuous, sacred, orig. पुण्य), प्रान्य (old, ancient, sing. प्रोन, orig. पुराण), कान्य (a female blind of one eye), कन्य (a stone), चरिन्य (irritation, dislike), खरिन्य (a she-ass), मालिन्य (paternal family of a lady, pl. of माल्युन which generally denotes the paternal household of a lady), चेनुन्य (to feel or realize), साहिबुन्य (of the Lord).

- (c) Again, in the case of verbs with a final न्, like अन (to bring), खन (to dig), रन (to cook), वन (to speak), सन (to ponder), मान (to agree), etc., the formations involving न् + य may be represented invariably by न्य, and not ज, as, for example,

Verb अन - अन्त्य (like तन्त्य अन्त्य कांगुर),	अन्येयि, अन्येनम etc.
-do- खन - खन्त्य (like तिमव खन्त्य खुड),	खन्त्यतन, खन्येहम etc.
-do- रन - रन्त्य (like असि रन्त्य चामन),	रन्त्यिख, रन्येयख etc.
-do- वन - वन्त्य (like तमि वन्त्य रामायण),	वन्त्यनम, वन्येनम etc.
-do- सन - सन्त्यव (like सु सन्त्यव अथ कथि),	सन्त्यिहे, सन्येयोव etc.
-do- मान - मान्य (like तिमव मान्य म्यान्य कथ),	मान्यिय, मान्यतोख etc.

6. र्य AND र्य DIFFERENTIATION

- (a) र्य represents the sound ऋ + य (by means of क्यप् or प्यत् affixes) in Sanskrit like in the words आर्य (ऋ + प्यत्), कार्य (कृ + प्यत्), भार्य (भृ + प्यत्). Similarly, we come across words like अनिवार्य (unavoidable, inevitable), आचार्य, ऐश्वर्य, तात्पर्य (purpose), धैर्य (fortitude, courage), पर्याप्त (enough, sufficient), मर्यादा (rectitude, time-honoured convention), etc. All these words are commonly used in the Kashmiri language.

- (b) It will be noted that र्य (ऋ + य) represents a sound close to but not identical with रिय and cannot, therefore, serve as a substitute for the र् + य or र्य sound, and not for the रिय sound either. Let us consider the words आर्यन

and आर्यन, as also कार्यन and कार्यन, where आर्यन and कार्यन are the Accus. pl. of आर्य (an adorable person, the Aryan race or people) and कार्य (work, function, occupation, a religious rite or performance) respectively, while आर्यन and कार्यन are the Accus. pl. of आर (a circular seat made of dry grass for an object of worship) and कार (the neck) respectively. Cf. आरि-प्यठ थव चोंग, आर्यन-प्यठ थव ठोकर। कार्यन करनख दग वुन्येन्द्रि-सूत्य।

As to the रिय sound, there are the words रियाज़ (rehearsal, repeated practice or exercise in music or play), रियासत (a province or dominion), फरियाद (supplication, petition, complaint), दरिया (a river or rivers, दरियाव in Kashmiri), etc., mostly of Persi-Arabic origin, commonly used in the Kashmiri language.

- (c) It may further be noted that र्य (ऋ + य) is never used initially but only medially or finally in a Sanskrit word as indicated in 6(a) above. *This is equally true about the Kashmiri language.* On the other hand, the sounds represented by रू + य or र्य and by रि + य or रिय are used initially as well as medially or finally in a Kashmiri word as illustrated below :

र्यक or र्यख (droppings of a bird, pl. र्यकु), र्यछ (nickname), र्यदु (heart, mind), र्यमु (obligations, concerns, anxieties), र्यय (an ant), र्यल (a strip of paper, cloth or land);

कर्य (bangles) and कर्यन (Accus. pl. of कोर), खुर्य (knots, problems) and खुर्यन, गुर्य (horses) and गुर्यन, चार्य (blockheads) and चार्यन, चार्य (hearths, fire-places) and चार्यन, छर्य (empty, destitutes) and छर्यन, जार्य (gamblers) and जार्यन, दार्य (eyelids) and दार्यन, ब्रार्य (cats) and ब्रार्यन;

रियाज़, रियासत, रियायत (or रिआयत, concession, favour);
 दरियाव, फरियाद, गरियाल (a big gong);
 सारिय (everyone, one and all), वारिय (the turn itself)
 as in आयम नु वारिय, वीरिय (rather late) as in वीरिय
 वोत, टारिय (both the eyelids) as in टारिय हुन्येस
 वंघ-वंघ, ब्रारिय (cats en masse) as in हून रोछ तु
 ब्रारिय चलय, छरिय (quite empty) as in बानु आसिख
 छरिय, and words like नज़रिय (at sight, at first sight) as
 in नज़रिय पछेनुम तु चट्टम कथ, नहरिय (only by or
 because of the canal) as in नहरिय बचाव्य ग्रस्य यिम
 पान्यि-दादि आंस्य केशान, पुहरिय (only after about three
 hours' time) as in दोहस प्यठ द्रायोव तु पुहरिय आव.

While concluding this Note, I would like to reiterate that the Roman equivalents of Devanāgarī characters marked with an asterisk in the KEY TO TRANSCRIPTION AND TRANSLITERATION columns hereinbefore indicate that these follow the Scheme adopted by the International Congress of Orientalists at Athens in 1912, which constitutes the substratum of the transliteration procedure adopted in this work. The Roman equivalents not so marked represent additions made to the said Scheme to cover the additional vowel and consonant sounds employed in the Kashmiri language but not forming part of the Devanāgarī alphabet.

As to the additional consonant sounds thus employed in the Kashmiri language, these have all along been represented in Devanāgarī, by Kashmiri scholars, as च़, छ़ and ज़़, which appeared in print, for the first time, in Īśvara Kaula's "*Kaśmīraśabdāmṛta*" in 1898. Of these additional consonants, ज़़ is logically represented by z in Roman, and so is it represented by z in this Note and, accordingly, throughout this work.

However, as far as च़ and छ़, are concerned, these are represented by ç and çh respectively in this work. It is

rather surprising that, while transliteration of Kashmiri into Roman has, for the most part, followed the aforesaid Scheme, two of the three non-Devanāgarī characters, viz. च्, and छ्, (the third one being ज्ञ which is rightly represented by z) have all along, since 1913, escaped the attention of scholars and have hitherto been customarily represented by *ts* and *tsh* respectively. I have no doubt in my mind that it is high time to discard *ts* and *tsh* as archaic and to replace these invariably and unexceptionably with *ç* and *çh* respectively for transliterational purposes. While, according to the aforesaid Scheme, च् and छ् are universally represented by *c* and *ch* respectively, it is only fair and logical that च् and छ् be represented by *ç* and *çh* respectively, so ideal and appropriate and yet so simple and short for transcription.

E P I L O G U E

In his Preface to "*Kaśmīrasābdāmṛta*" of Īśvara Kaula³, Sir George A. Grierson, who edited this great work of a great scholar, had this to say: "Kashmiri is a language which is very little known, but which is of great importance for the purpose of comparative philology. Existing Grammars of it have been made by foreigners and are imperfect. They all suffer from at least one grave fault, viz., that they are based on the representation of the language which is displayed to them by the Persian alphabet, a system of characters which is quite unable to express the many broken vowel sounds in the language. Īśvara Kaula has adopted the Devanāgarī characters ingeniously modified to suit his purpose. With his system there is no doubt whatever as to what is the exact sound of each word in the language. The phase of the language which is illustrated by him is that spoken by the Hindus of the city of Srinagar. It differs slightly from the dialect spoken by Musalmans and from that used in the rest

of the Valley. Former Grammars have been based on the Musalman language which is that used by 90 per cent of the population of the Valley. The Hindu dialect has, however, its own value. It is the language of the educated ruling class and its contamination with Persian has been prevented by a wholesome tradition, which has no hold on the Mohammadan inhabitants. It is hence much the purest form of the language."

Grierson, evidently, made his remarks as above as a linguist and philologist that he was. Yet, however, the fact remains that Kashmiri is but one language, as every other language is, irrespective of the different phases in which it is spoken, like any other language in this vast country and elsewhere, each phase or dialect slightly differing from the other. So does the so-called Hindu dialect slightly differ from that of the Muslims in the Valley. Hence, a meaningful study of the language, of its structure and development, its idiom and expression, its grammar and etymology, and its pronunciation and transcription, calls for an impartial and dispassionate view of the subject and its treatment. Looked upon from this standpoint, I am inclined to believe that the subject has received a fair, objective and straightforward treatment in this Note, verily intended to serve the purposes of the Kashmiri-speaking people in general, irrespective of the dialect they employ.

The so-called Hindu dialect represents that phase of the language which has retained its pristine purity to a much larger extent than the other dialects have, with but a frugal admixture of Persi-Arabic words and expressions, where necessary, to augment and/or update its vocabulary to cover the authentic nuances brought forth by a changed socio-cultural set-up. This was a historical development following the advent of Islam in Kashmir which, despite the initial irritants caused by religious conversion, reflected, later on, "an appropriate recognition of the forward-looking expansion in vocabulary so as to cover the authentic nuances of socio-

cultural interaction" between the two communities, which inevitably resulted in a "socio-linguistic synthesis" that brought about a "harmonious blend of the indigenous and the domiciled" within the overall domain of the Kashmiri language and its idiom and expression. It was, of course, during the long and illustrious reign of Sultan Zain-ul-Abidin (1420-70), still remembered as Budshah, the great king,⁴ that developments like these and others could take place, bringing about a cultural renaissance "which was the outcome of a synthesis in the mode of thought and way of life followed by the two communities" and held them together for centuries thereafter, in amity and harmony, despite the ups and downs of history.

In any case, however, when we study the etymological aspects of the words constituting the language, the formation and meaning of each word and the inflexions it undergoes, we find the Kashmiri language firmly and deeply rooted in Sanskrit, with many a word going back to the hoary Vedic Aryan roots, which is but a rare spectacle in other Modern Indo-Aryan languages.⁵ It is precisely for these reasons that the Kashmiri language, though spoken by only a small segment of the vast Indian population, is considered to be "of great importance for the purposes of comparative philology".

"But," says the noted historian Dr. Suniti Kumar Chatterji, "Kashmiri was suffering (and is still suffering) from a great handicap in not possessing a suitable alphabet. It is now generally written in the Perso-Arabic script which is very unsuitable for the genius of the language. The old Śāradā alphabet, confined to the Kashmiri Brahmins and restricted to religious and ritualistic purposes only, represents an archaic tradition in its orthography. This also could not be adapted to modern times in spite of the scientific endeavours of modern scholars like Īśwar Kaul and G.A. Grierson. ... " ⁶

This is not to say that I subscribe to the views held by the celebrated historian as to the efficacy and significance of the Śāradā alphabet. In any case, however, the fact remains that, except for the Śāradā script, Devanāgarī is the only alphabet ideally suited to accommodate, within its structure, the many and varied additional sounds peculiar to the Kashmiri language, by the application of suitable, facile and logically arranged diacritical marks to the concerned characters of the alphabet. This is what the great scholar Īśvara Kaula (1833-1893) endeavoured to do in his "*Kaśmīraśabdāmṛta*", completed by him in 1879 and published in 1898. Yet the system he so ingeniously evolved (in Part I of his "*Kaśmīraśabdāmṛta*") has come to leave much to be desired over the long span of time that has since elapsed. As a matter of fact, the said system has virtually become antiquated and obsolete and now represents an archaic tradition in so far as transcription of Kashmiri in Devanāgarī is concerned.

It is now for more than eight long decades, since 1913, that we have been in need of a system (for transcription of Kashmiri in Devanāgarī script), thoroughly updated and simplified in such a way as to be perfectly in tune with the Scheme (for transliteration of Devanāgarī characters) adopted by the International Congress of Orientalists at Athens in 1912, which was universally acknowledged to be the only rational and satisfactory one and has ever since been adhered to by scholars and Indologists all the world over. The system also needs to be provided with a broader base so as to cover the whole range of vowel sounds (vowels, semi-vowels, broken vowels and shades of vowel sounds), as also the additional consonants, leaving no room whatever for guess-work as to the exact sound or pronunciation of any word in the language. In short, we need a system or scheme which is verily adaptable to modern times.

The scheme thus formulated within the framework of the Devanāgarī alphabet and set forth systematically in this Note, for purposes of transcription as well as transliteration, constitutes a humble attempt on my part in this direction.

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2nd October, 1996.

1. This write-up entitled "*Kashmiri in Devanagari script - A Note on the Language, its Transcription, Transliteration and Pronunciation*" constitutes a part of my work on the "VANAVUN" now under completion and herein referred to as "this work".
2. "Among the ancient Indian scripts, the Śāradā has a pride of place. Though evolved from the western branch of Brāhmī nearly twelve hundred years ago, it continues to be in use even today. It is an alphabet of Kashmir par excellence and has also remained a popular script of an extensive area of North Western India and is still represented in the Panjab and Himachal Pradesh by its descendants, the Gurumukhī and the Tākārī. Nearly the entire extant Sanskrit literature of Kashmir is written in this script and, as such, the importance of its study for the proper understanding and the decipherment of ancient Kashmirian texts now preserved in several manuscript libraries in India and abroad can hardly be exaggerated."

- Dr. B.K.Kaul Deambi: "*Corpus of Sarada Inscriptions of Kashmir*" (Agam Kala Prakashan, Delhi, 1982), Preface, p. xi.

"... It is worthy of note that in spite of the advent of Muslim rule in Kashmir and the growing official patronage of the Persio-Arabic script, the use of the Śāradā alphabet did not lose popularity even among the Muslim population of the Valley. This fact is amply corroborated by a large number of Śāradā epigraphs now unfortunately badly mutilated and disfigured, and incised on the graves and tombs near the important Ziarats of Srinagar, Vejibror (Brijbehara), Martand and several other places."

- *Ibid.*, pp. 3-4.

3. Īśvara Kaula (1833-93) completed his "*Kasmīraśabdāmyta*" (a Grammar of the Kashmiri language written in Sanskrit) in the year 1879. This was edited by Sir George A. Grierson and published by the Asiatic Society, Calcutta in 1898.
4. Cf. Dr. R.K.Parmu: "*A History of Muslim Rule in Kashmir - 1320-1819*" (People's Publishing House, Delhi, 1969), pp. 171-174.

"Zain-ul-Abidin is the greatest Sultan of Kashmir and some have even compared him to Akbar. Under him the boundary of the Sultanate of Kashmir reached its greatest extent, the country became prosperous and the Hindus were treated with a catholicity worthy of the great Mughul Emperor."

- "*The History & Culture of the Indian People*"
(Bharatiya Vidya Bhavan, Bombay, 1980), Vol.VI, p.381.

5. Cf. Dr. Shashishekhar Toshkhani: "*Kashmiri Sāhitya kā Itihāsa*" (J. & K. Academy of Art, Culture and Languages, Jammu, 1985), pp. 2 - 4.
- The noted scholar has discussed the subject at length and thrown a flood of light on the origin and development of the Kashmiri language.
6. "*The Cultural Heritage of India*" (The Ramakrishna Mission Institute of Culture, Calcutta, 1978), Vol.V, p.530.

Abbreviations used in the Note

Accus.,	Accusative Case	orig.,	origin/original/originally
cf.,	compare	Pāṇ.,	Pāṇini's Sūtras
e.g.,	for example	pl.,	plural
fem.,	feminine	sing.,	singular
mas.,	masculine	viz.,	namely, that is to say



ॐ

ॐ श्रीगणेशाय विष्णुहर्त्रे नमः

ॐ नमो ब्रह्मणे विष्णवे महादेवाय नमः

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः॥

अथ प्रारभ्यते

“वनवुन” इत्याख्या गीतिमाला

स्व० पण्डितसुनभट्टशास्त्रिणः धर्मपत्न्या

श्रीमती-जानकीदेव्या संकलिता

तयोः सुपुत्रेण हण्डूजात्यङ्कितशिवनाथेन

सम्पादिता च ॥

वनवुन

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(या महारेन्य बीठ) दिवगोनस ३०

{ स्मरणीय - योत-तान्य अर्थात् प्रथम खण्डुक प्रथम, द्वितीय तु तृतीय भाग सम्पूर्ण छु सारिनुय (येनी कोरि तु न्येचिव्य खान्दरस, बैयि मेखलि-महाराजस) कुनुय वनवुन। }

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* स्मरणीय - यि छु यिवान वनुनु यकसान कोरि तु न्येचिव्य खान्दरस बैयि मेखलायि ।

द्वितीय खण्ड

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न्येचिव्य-लंगुनस तु मेखलि-महाराजस) व्यीगिस ।

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सर्ग ९ - महाराजु ब्येहनावुन यज्ञस-प्यठ [आचमन करुन्य, ट्योक् करुन, आदिदर्शुन करुन, अंगनस आहुति दिन्य, अछुर द्युन]	११८-१२०
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परिशिष्ट - तृतीय-खण्ड-संबंधी शब्दार्थ इत्यादि १५३-१५५

उच्चारण-तालिका¹

- अ as in अख one, नव nine, खर ass, चर bug, मन mind, जल water, अज today, मल dirt, impurity, छल trick, decept.
- अ as in अछ eye, दह ten, खर dislike, aversion, चर sparrow, लर house, थन्य butter, हंस्य elephants, पछ्य guests.
- अु as in जु two, त्रुह thirty, खुर slip, तुर a piece of cloth or paper, दुह smoke, सुह tiger, गरु home, फुर flattery, चु you.
- अ् as in घ्न powder, क्रल worm/worms, खम् tent/tents, त्र cold, खूच young of a mouse, प्ररणा inspiration, impulse.
- आ as in काह eleven, काल time, छल jump, माम maternal uncle, त्राम copper, गाम village/villages, आचार pickles, माल garland.
- आ as in आठ eight, आस mouth, माज mother, मालु dirty, impure, आल्य nests, नाल्य drain, दार window, beard, माल appetite.
- इ² as in किस little finger, तिम they, ज़िठ्य elders, गिलु grievance, पितुस्य paternal uncle's descendants, हिशर resemblance.
- ई as in तीर arrow/arrows, सीर brick, शीन snow, पीरि generations, यीरु floating, supportless, सीनु chest, चीर्य late.
- उ as in गुर horse, हुर scrubbing cloth, कुठ room, जुर daughter's son, वुठ lip/lips, कपुर cloth, मुस fatigue, exhaustion.

- उ³ as in गुर mare, हुर a small scrubbing cloth, कुठ store-room, जुर daughter's daughter, थुर accusation, blame.
- उ⁴ as in गुर preceptor, teacher, कुल family, lineage, सुख happiness, comfort, दुख unhappiness, sorrow, दुष्ट wicked, vicious.
- ऊ as in चूर thief / thieves, हून dog, नून salt, ज्यूठ long, tall, मूल root, क्रूठ hard-hearted, सूर ashes, नूल mongoose.
- ऋ as in ऋण debt, obligation, अमृत nectar, ambrosia, सृष्टि creation, पृथिवी or पृथ्वी the earth, गृहिणी wife.
- ए as in शेठ sixty, ब्रेठ dullard, मेछर sweetness, चेर delay, हेर ladder, staircase, येर wool, ज्येछर length, मेल unity.
- ऐ⁵ as in शे¹ six, त्रे¹ three, शे¹छ्य message, टे¹छर bitterness, फे¹शुल inauspicious, boding bad luck, पे¹तुर paternal uncle.
- ऐ as in ऐश्वर्य affluence, greatness, वैराग्य absence of worldly desires, वैर enmity, animosity, मैत्री friendship, धैर्य courage, fortitude.
- ओ as in चोर four, मोल father, ओल nest, कोतुर pigeon, तोतु parrot, चोर dullard, stupid, बोय brother, गोल round.
- औ⁶ as in चौर excessive, ओन blind, a blind man, कौल dumb, मौल mad, insane, बौछ glutton, वौछ calf, त्रौष peevish, brittle.
- औ as in औषध a herb, medicine, सौंदर्य beauty, मौन silence, taciturnity, सौभाग्य good fortune, blessedness, प्रौढता maturity, perfection.
- अं as in संसार the world, संशय doubt, uncertainty, संयम self-control, restraint, संभव possible, probable, practicable, संहार destruction.

अः as in प्रातःकाल morning, प्रातःसमय morning-time, अन्तःकरण heart, soul, conscience.

1. Cf. my "NOTE ON THE LANGUAGE, ITS TRANSCRIPTION, TRANSLITERATION AND PRONUNCIATION". appended to this work in its introductory section.
 2. As to Sanskrit words appearing in the Kashmiri language, it will be noted that in words with an initial इ or an initial इ preceded by a consonant, this initial इ is generally pronounced as य, symbolized optionally by इ or ि, as the case may be, e.g., इच्छा, इतिहास, इष्टदेव, इष्टदेवी, इहलोक (this world or life), and चिंता, दिन, निपुण, निर्णय, निवृत्ति, निश्चय, पिण्ड, पिता, भिक्षा, मिथ्या, विघ्न, विचार, विज्ञान, विद्या, विद्वान्, विधि, विस्तार, विनय, विनाश, विपरीत, विभव, विमर्श, विरक्त, विलक्षण, विवाद, विवाह, विशाल, विश्राम, विश्वास, विषय, विष्णु, विसर्जन, विस्तार, शिक्षा, शिष्य, सिद्ध, सिद्धि, हिंसा, etc.
And, as to words of Sanskrit origin, the initial इ is, of course, generally pronounced as य and is written accordingly, e.g., ध्येय (orig. धिक्, interjection of censure or displeasure), ध्येयकार (orig. धिक्कार connoting 'shame', 'fie', 'what a pity' etc. usually with acc.), ज्येष्ठ (orig. जिह्वा), न्यन्दुर (orig. निद्रा), न्यशीद (orig. निषिद्ध forbidden, prohibited), प्यतर (orig. पितृव्य father's brother), स्यन्दुर (orig. सिन्धूर red lead), स्यन्ध (orig. सिन्धु the Indus), etc.
 3. उ represents the sound of उ + अ as illustrated in the examples given.
 4. उ represents the sound of उ + अ = व (इको यणचि, Pāṇ. VI.1.77) or, by the same token, of वु + अ = व्व, and is mostly so employed to pronounce the initial उ sound of Sanskrit words appearing in Kashmiri as illustrated in the example given. Cf. also my aforesaid "NOTE ON THE LANGUAGE, ITS TRANSCRIPTION, TRANSLITERATION AND PRONUNCIATION".
- 5&6. While ए and ओ are long vowels (दीर्घ), ऐ and औ are, respectively, their short forms (ह्रस्व), used in Kashmiri, as illustrated in the examples given.

वनवुन

प्रथम खण्ड

[लिवुन, मान्जिरात, दिवुगोन,
कन्या-संस्कार (कोरि-दिवुगोन)]



ॐ श्रीगणेशाय नमः

प्रथम भाग

लिवुन

सर्ग १ - शुक्लम

हैंजे, ^१ -

शुक्लम करिथ ह्योतय वनुवोनय,
शुभ-फल द्युतय माजि-भवाने ॥११११॥
वसुदीव-राजन्यव ह्योतय वनुवोनय,
शुभ-फल द्युतय माजि-भवाने ॥१११२॥
स्वर्गबटि पण्डिताह अन्यतो न गोरिथ^२,
लिवनस-क्युत दियि साथ चोरिथ ॥१११३॥
नवि नैछपत्रे रुत द्राव साथह,
जगि-होन्द^३ दाता श्रीभगवान ॥१११४॥
असि करि म्येचि कुमु प्रुछिथ गुरस,
तिय आव परमेश्वरस खोश ॥१११५॥
गुडन्य-सूथिय^४ जंग आयि रुचुये,
रुंग फल्य जाम्पक बागासुय ॥१११६॥

सर्ग २ - दपुन

हैंजे, -

दपनस-क्युतुये रथु मंगुनोवूमय,
सोव^५ नैछतुर वुछुनोवूमय ॥११२१॥

महाराज-सांबुन होस मंगुनोवुमय,
 हंस्तिस स्वन्-साज करुनोवुमय ।
 तथ्य-प्यठ श्रीकृष्ण-महाराज^६ बेहनोवुमय,
 सोव नेछतुर वुछुनोवूमय ॥१२।२॥

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दपुनुक सामान म्वलु प्यव जांरी,
 कपुटुय बबु-सूबुदांरीये ॥१२।३॥
 वरदन कपुटमय हीयु-थरि छाये,
 लुकुचि यंजमनबाये क्युत ॥१२।४॥
 वयुमुच कौरुथय कण्टुमाल गंरुथय,
 गण्डुथय संजु तु सामानय ॥१२।५॥
 कण्टु कडी कण्टुमाल पोट करी दांये,
 अज गण्डि यंजमनबांयीये ॥१२।६॥

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दपुने द्रायुखय तपुऋषबांये,
 वति म्यूलुयय सत्यनारायण ॥१२।७॥
 दपुने द्रायुखय जंगि कुस ओये,
 मंगलादीवी तु नन्दिकीश्वर ॥१२।८॥
 दपुने द्रायुखय हिलयबांग्य-मंन्जिये,
 जुलयखांर्य यंजमनबांयीये ॥१२।९॥
 दपुने द्रायुखय टछिदांर्य-मंन्जिये,
 अछिदांर्य यंजमनबांयीये ॥१२।१०॥
 अदुवल पूछिहेन डंजिये वावय,
 अंज छ्यख यावन यंजमनबाय ॥१२।११॥
 हटि कण्टुमाला लटि अकि द्रायुखय,
 दपिथ तु आयुखय मालीन्यन ॥१२।१२॥

कुशलामाता दपुने द्राये,
दशरथ-राजुन गरु चाये ॥१।२।१३॥

सर्ग ३ - वर्य^७

हेजे, -

ब्रनुकूटहारस अज्य लंज बंस्ती,
दंस्ती असि वाच म्वंग-रहकाय ॥१।३।१॥
मचि कौड म्वंग तय दायव डोलुय,
बायो बैन्य पजि कुनुपाथुर ॥१।३।२॥
आकाश वथियो स्वनसुंघ शुपिये,
गूपियव ह्योतुयो म्वंग डालुन ॥१।३।३॥
स्वनसुंजि ग्रटिन्ये दाल करायो,
साल करायो बान्धावन ॥१।३।४॥
मचि कौड म्वंग तय थाजि वजुनोवुय,
माजि जाख तु मोल कडी होहवूरुय ॥१।३।५॥
स्वनसुंघ कंज तय कछकरु मुहुलिय,
अछुरछु सान्यि व्वछु म्वंग चेटने ॥१।३।६॥
व्वथुदनि महान्यिव्य ससुकोण्ड्य पिलुवान,
बिहिथ तु बैन्य छय ओट मिलुवान ॥१।३।७॥
क्रायि-ओखचारिस सन्दुरुसी त्पुंगुलाह,
मंगला जंगे अनासे ॥१।३।८॥
सन्दुरुसी क्रायि-ओखचारिस तु रम्बे,
डम्बे जोये तु लशेनय ॥१।३।९॥
स्वनसुंजि क्राये रुपसुंघ करिये,
असि कर्य वरिये रुंग लाग्य-लाग्य ॥१।३।१०॥
क्राये कौडुथय क्राये-वोरुय,
आये दोरुय आशेनय ॥१।३।११॥

सर्ग ४ - गरु-नावय^५

हैंजे, -

गरु नावा॑नस नै॑छुत सोवुय,
 भवा॑न्य आयि पोशुलोवुय ह्यथ ॥११४।१॥
 गरु नोवूथय कण्डु को॑स्तूरे,
 व॑स्तुरुवनुचे जावि-लछुजे ॥११४।२॥
 हाय वाली रवुकन पो॒न्य फिरी टठु॑जन,
 मु॒रुच दार च॑न्द्ररयतारा॑कन ॥११४।३॥
 गरु नोवूथय शु॒क्लय-पछे,
 तेष वा॒हुरेथय नै॑छुतूरय ॥११४।४॥
 गरु नोवूथय राजा॑बाये,
 ताजु-तारुक जंगि ओयीये ॥११४।५॥
 गरु नावा॑नस जंगि कुस ओयय,
 मंगलादीवी तु न॒न्दिकीश्वर ॥११४।६॥
 अ॑निवे टठुजे तु सि॒न्धुवो॒न्य फि॒रुवय,
 हि॒न्दु-ल॒रि क॒रुवय गरु-ना॒वय ॥११४।७॥
 गरु नोवूथय ह॑स्ति॒स खा॑सिथ,
 बु॒विनय बा॑यिस स्व॒स्ति॒स आय ॥११४।८॥
 गरु नोवूथय गरुड॑स खा॑सिथ,
 गरु नावा॑नस पु॒नयसु॒न्द ॥११४।९॥

इति प्रथम भाग समाप्त

द्वितीय भाग

मांन्जिरात

सर्ग १ - क्रूल खारुन^६

हेजे,-

विगिन्यव सग द्युत वस्तुरवानस,
कोस्तूरि-गासस तु जावि-लछुजे ॥२१११॥
दीवकी खचायि दण्डकवानस,
दीवता वथ हावानस छिस ॥२११२॥
अस्तु-अस्तु^{१०} खचुखय दण्डकवानस,
दस्तु-दस्तु वाजिथय जावि-लछुजे ॥२११३॥
सुलि-वुलि खचुखय दण्डकवानस,
तुलि-तुलि सोम्बुत्थय जावि-लछुजे ॥२११४॥
जेरि-जेरि खचुखय दण्डकवानस,
बेरि-बेरि सोम्बुत्थय जावि-लछुजे ॥२११५॥
बण्डिथ^{११} खचुखय दण्डकवानस,
गण्डिथ तु वाजिथय जावि-लछुजे ॥२११६॥

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बरस डाजिथय जावि-लछाजी,
सावेतोनुय^{१२} प्रावेहम ॥२११७॥
बरस डाजिथय म्वक्तु-लछाजी,
सुख तय रानिम^{१३} प्रावेहम ॥२११८॥

पोन्य फिरी थालस लछुज डाल हाङ्गस,
 यथ राजु-राङ्गस नामस्कार ॥२११६॥
 क्रूल खोखथय क्रूलयगरिये,
 नस्थन कुन्दनदार करिये छिय ॥२११७॥
 रुपपलु काङ्कन्य छुनिथय क्रूल-थाजे,
 व्वमब्रारि माजि छये मान्जेरात ॥२११८॥
 बुटनुचि बुटनेचि हंगुवचि नावुयो,
 क्रूल-व्वचि प्रेषुन हावायो ॥२११९॥

सर्ग २ - मान्जि वनवुन

हेजे, -

वरि करेथय वरि सोन्दरिये,
 करी सोन्दरिये कोसुमन काव^{१०} ॥२१२१॥
 वरि करेथय आनकु^{११} दानस,
 जानक-ऋष^{१२} सोन वर्गस चाव ॥२१२२॥
 वरि रन्यि देगि तु पुनुसुन्द दानस,
 स्वनु^{१३} यी तु लोलु लागि बरु-हाङ्गस ॥२१२३॥

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नवि लरि कनुदरि हारि तु चारे,
 असि करि वरे लारे प्यठ ।
 नवि लरि कनुदरि हारि तु चारे,
 थरि फोल्य गुलाब नाना-रंग्य पोश ॥२१२४॥
 वसुदीव-राजनि नुषि तय कोरे,
 तिमु छयय शारिकायि पादन तल ।
 शारिका लदिनय पनुन्ये गारे,
 थरि फोल्य गुलाब नाना-रंग्य पोश ॥२१२५॥

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यथ लरि शूभुनय स्वनुसुंघ ठंठिये,
 यँहय लर शालुमार-बँटिसुय प्यठ ॥२१२१६॥
 खसुवुन सिरिय प्यव व्वगुन्यन बालन,
 अज छुम लालस आदनुक कार ॥२१२१७॥
 स्वन लदय तारुचि म्वक्तु वुरय डंजिनय,
 चानि ज्यनु फौलिमो लंजिनय पोश ॥२१२१८॥
 कृष्णुन्यि ज्यनय गाहु प्यव वौटिस,
 वुरयो मंजबाग त्रँटिस लाल ॥२१२१९॥
 स्वन तोलायो राँचे-राँचे,
 म्वक्तु तोलय ताराँचे सृत्य ॥२१२१९०॥

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जोतुवुन लाल प्यव मंज माराकन,
 कँशीरि-हान्दन ताराकन ॥२१२१९१॥
 वसुदीव-राजुन्यन मंज माराकन,
 कृष्ण-भगवानुन्यन ताराकन ।
 दीवकीयि मुख दारुच चन्द्रताराकन,
 कँशीरि-हान्दन ताराकन ॥२१२१९२॥

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पादशाह-बागस बबुरे रोबिये,
 दोब्य आय लर सान्य नावान्ये ॥२१२१९३॥

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सुदुगुलाल तु आँछे पोशो,
 गाँछो कौडुमख रंगु-रवुकाँन ॥२१२१९४॥
 वसुदीव-राजुने रूपये लाँछो,
 सुय आव कृष्णुन्यिस न्येथुरस कार ।
 गामन फरमाश खारय लाँछो,
 गाँछो कौडुमख रंगु-रवुकाँन ॥२१२१९५॥

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पथ ही-थरि तु ब्रोंठ रंगुचारे,
 श्यामुसोन्दरि कोड मोन्यन गच्छ ॥२१२१६॥
 कारदार बाय लंघ पातुरि-चीन्यिय,
 कोतरि बैन्य कोड मोन्यन गच्छ ॥२१२१७॥
 पक्तुकार बाय लंघ सुठकुव्य चीन्यिय,
 म्पक्तुहार बैन्य कोड मोन्यन गच्छ ॥२१२१८॥

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क्राजि अन्य बैरिथ क्रूलमलोरुय,
 अज छयम लरुय शोलु दीवान ॥२१२१९॥
 व्वगुन्ये प्यठुच मूलय-यारी,
 क्रूलय लरुय बैरुथय ॥२१२२०॥
 क्रूलय-मलुरे क्रूल गव थोदुय,
 लोदुय माजि-भवानि करुस टेक्क सथ ॥२१२२१॥

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चन्दनुवि राजदानि दान्तुव हंग छुय,
 राजो रंग छुय शोलु दीवान ॥२१२२२॥
 वसुदीव-राजुन दान्तुव हंग छुय,
 गोबुर छुख वसुदीव-राजानुय ।
 कृष्ण-भगवानो बिहुन प्रंग छुय,
 राजो रंग छुय शोलु दीवान ॥२१२२३॥

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पादशाह-बागस तुलमुल्य-नागस,
 बागस-मंज खोत मान्जे-पोश ॥२१२२४॥
 वसुदीव-राजुनिस वलिया-बागस,
 फोलिसय गुलि-अफताब तु हीय ॥२१२२५॥
 पगाह कृष्णनिस दिवुगोनस लागस,

त्रागस मंज खोत मांज्जे-पोश ॥२।२।२६॥

पादशाह-बागस धुतुमय वौनुये,

छाण्डिथ ओनुमय मांज्जे-पोश ॥२।२।२७॥

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मांज्जिकुल खोरुमय द्वधु-सूत्य सगुवान,

भगवान येछिनय रुत्य-रुत्य कार ॥२।२।२८॥

दखिनुकिस बालस मांज्जि-होन्द तर द्राम,

शर द्राम कृष्णस करव मांज्जेरात ॥२।२।२९॥

वोधुयो व्यूग तय आयो नादस,

छ्यमय शाहजादस मांज्जेरात ॥२।२।३०॥

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मांज्जेराचुय सोम्बुरिथ बाचुय,

वाचुय गंग जमुना सरस्वत ॥२।२।३१॥

तुलुमुलि प्यठय राज्ञा वाचुय,

कृष्णुन्य मांज्जेराचुय प्यठ ।

वसुदीव-राज्ञो लक्ष्मी वाचुय,

वाचुय गंग जमुना सरस्वत ॥२।२।३२॥

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वसुदीव-राज्ञुन्य करबुलिखानो,

कमि बुहुत्थवानय मांज्ज म्वलुवान ॥२।२।३३॥

शुपुयेन्य बुहुराह अथि ह्यथ बाही,

बोहुत्थो मांज्जि म्वल काहू छुय ॥२।२।३४॥

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व्वलु मालि बोहुत्थो बेह सान्यि प्येज्जे,

कर मालि मांज्जे-लंजे म्वल ।

व्वलु मालि बोहुत्थो बेह सान्यि प्येज्जे,

मांज्ज तोल तारुचि-डंजे सूत्य ॥२।२।३५॥

बेह मालि वसुदीव-राजुन्यि प्येञ्जे,
 अज सान्यि लंजि ब्यूठ बुलबुल तु काव ।
 कृष्ण-भगवानो वाचुयो ह्वञ्जे,
 मांन्ज तोल तारुचि-डंजे सूत्य ॥२।२।३६॥

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बरगु छख सबुज तय रंगु व्वजाजी,
 कमि वानु अन्यिमख म्वलाजी ॥२।२।३७॥

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दिलि-हंन्ज मांन्ज तय खंच तापुदानन,
 शाहि-जाफरानन मांन्जेरात ॥२।२।३८॥
 दिलि-हंन्ज मांन्ज तय वति लेज काबन,
 येति अरबाबन मांन्जेरात ॥२।२।३९॥
 शीरिन्यि-फल्यन तु कांलायि-कन्दन,
 दौलचबन्दन मांन्जेरात ॥२।२।४०॥
 दिलि-हंन्ज मांन्ज तय वति लेज बुरजन,
 येतिक्क्यन म्यरजन मांन्जेरात ॥२।२।४१॥
 सथ मन मांन्जि-हंन्ध वथ व्वजाजी,
 कस खोदायस मांन्जेरात ॥२।२।४२॥

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वसुदीव-राजुने दायकु^{१८} गौबुरो,
 हायकु^{१९} सूत्य रठ मांन्ज तूल्य-तूल्य ॥२।२।४३॥
 मांन्ज आयि स्वर्गु तु मांन्ज आयि पांनी^{२०},
 मांन्जि कर मेहरबांनीये ॥२।२।४४॥

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सरु मंजु रतुनाह आहम पांनी,
 चान्य दोह येछिमो नाराणी ॥२।२।४५॥
 मांन्जि-कित्य कौण्ड्य अन्य अर्जनदीवन सानिय,

काथाह थवनम त्रन भुवनन ।

द्वसु दिचु दसिलव लरि लजु छानी^{३१},
चोन्य दोह येछिमो नाराणी ॥२।२।४६।

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फुटुल्यन मान्ज तय दानु-दानु छानुवय,
खानुमालिस करुवय मान्जेरात ॥२।२।४७॥

फुटुल्यन मान्ज तय डुल्यन फिरुवय,
शुरचन करुवय मान्जेरात ॥२।२।४८॥

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दिलि-हन्ज मान्ज तय असि वांच डाले,
रंगुमालि बालि थवय आङुराविथ ॥२।२।४९॥

अन्यवे कोण्डच तय मान्ज मांडावय,
जामु गंडावय कामुदीवस ॥२।२।५०॥
मान्जि-सूत्य सूरठ तु बैयु रेण्ट-पावाह,
भावाह कौरुनय माजि-भवाने ॥२।२।५१॥

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म्युल गव मान्जि मरेदि तु क्रूलस,
मूलस ति मुचाह यियेनय ॥२।२।५२॥

वसुदीव-राजुनिस रंगु-बुलबूलस,
हंगु छोग थवुसय भावानि-बल ।
कृष्णस-क्युत म्वक्तय वुरस कनुफूलस ।
मूलस ति मुचाह यियेनय ॥२।२।५३॥

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असि कर मान्जिरात बान्धुवन-किचुये,
लक्ष्मी हाचुये वातेनय ॥२।२।५४॥
यजमनबाये शमाहदान जालतय,
मान्जि-कुण्ड वालतय देवानखान ॥२।२।५५॥
यजमनबाये खाव छुनी खोरन,

भाव करी दूरिक्क्यन बान्धावन ॥२॥२॥५६॥
 यंजमनबाये कस्य काङ्कुन्यिये,
 नस्य फिरी मान्ज छय बागुरावुन्य ॥२॥२॥५७॥

सर्ग ३ - मान्ज लागुन्य

हेजे, -

आहम विलि तय जाहम वक्तय,
 मान्ज लागय पादशाह-तखतास प्यठ ॥२॥३॥१॥
 जाहम दीवकी-हान्दे वक्तय,
 गौबुर छुख वसुदीव-राजोनुय ।
 कृष्णो लघनय पनुन्ये बाखतय,
 मान्ज लागय पादशाह-तखतास प्यठ ॥२॥३॥२॥

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पार्वत तु परमेश्वर रथस खासिथ,
 कृष्णस लागव आथन मान्ज ॥२॥३॥३॥
 पार्वत तु परमेश्वर आदनु मीलित्थ,
 कृष्णस लागव पादन मान्ज ॥२॥३॥४॥
 सुभद्रा छयो म्वछि मान्ज लागान,
 दीवकी छयो क्वछि ललावान ॥२॥३॥५॥
 दोहस खेथम वरि-बतु म्येण्डिये,
 कालचन लागय टेण्डिनुय मान्ज ॥२॥३॥६॥
 कृष्णुनि कुठि छिम शायिर ग्यावान,
 कृष्णस लागव दाविर मान्ज ॥२॥३॥७॥
 वसुदीव-राजुनिस पादशाह-बौङ्गलस,
 कृष्णस लागव औङ्गलन मान्ज ॥२॥३॥८॥

इति द्वितीय भाग समाप्त

तृतीय भाग

दिवुगोन

सर्ग १ - दिवुगोन-जायि लिवुन

हेजे, -

स्वनु-सुन्दि टुंगुरे तु रूपु-सुन्दि बेलो,
लमय वालिव शेलय म्येच ॥३१११॥

जमुना-जल तु गंगय-म्येचे,
दिवयगोनस^{२२} लिवासे ॥३११२॥

गंगुबलु तोरुमय गंगुवाँ-नौटुय,
फालिलु वौटुय लिवासे ॥३११३॥

गंगुबलु तोरुमय गंगुवोन्य नावन,
हावसु कान्यीयि लिवासे ॥३११४॥

जमुना-जल तु गंगुवोन्य पिवुते,
दिवुते कान्यीयि लिवासे ॥३११५॥

महादीवु-पतुकुय श्रूच-पोन्य तोरुमय,
दिवयगोनस^{२३} लिवुनोवुमय ॥३११६॥

शिश्रमनाग्य वछुखय ओमरावतिये,
श्रीसरस्वतिये कान्यीयि लिव ॥३११७॥

द्वधुकि हरु-सूत्य कान्यीयि लिवुयो,
ओरु यीयु ब्रह्मा खिरय वथुरोस ॥३११८॥

व्वशुनारि थौवुयो पोशुबाग लीविथ,

दशरथ-राजु खोत श्राण कारिथ ॥३११६॥
 स्वर्गु खोत सालिग्राम अर्णुन्यि वेरे,
 धर्मच जाय लोंग छांडान्ये ॥३११७०॥

सर्ग २ - सामग्रीयि वनवुन

हेजे,-

दिवुगोनस^{२४} ब्यूठहाम ग्वर ह्यथ तु पानय,
 स्वनु-सुंघ बानय वहारासे ॥३१२१॥
 येति छुवु माजि-शारिकायि होन्द थानय,
 येतिकिस थानास दीवुता ज्ञान ॥३१२२॥
 योत यीयि नारायण लक्ष्मी-सानो,
 स्वनु-सुंघ बानय वहारासे ॥३१२३॥
 ग्वडन्य खारुसी चोंग तु दूपय,
 रूपय नाराणजूवाने ॥३१२४॥
 ग्वडन्य खारुसी चोंग तु दूपय,
 रूपय कालुश वहारासे ॥३१२५॥
 खारुसी तेल मारेदु तु श्रूफल,
 सुफल लक्ष्मी प्रावेहम ॥३१२६॥
 खारुसी तेल मारेदु तु बादाम,
 आदनु ज़ोयाय तु लशेनय ॥३१२७॥
 ग्वारुसी तेल मारेदु तु मादल,
 आदन-बोजुय लशेनय ॥३१२८॥
 खारुसी तेल मारेदु तु डून्यिय,
 ज़रमुच यूनी चंजीयो ॥३१२९॥
 मंज रोबुखानस डून्यिय सासाह,
 दासास रुमु-ऋषोनुय आय ॥३१२१०॥

दिवुगोनस खाँरचमय त्रिशलु-डून्विय,
 ब्रह्मा विषुण तु माहीश्वर ॥३।२।११॥
 दिवुगोनस ब्यूठहाम पूरच-दाँरच म्खय,
 अमि सुखु बरिहेम वाँन्से सास ॥३।२।१२॥
 दिवुगोनस ब्यूठहाम दछिने दारे,
 हाराय ब्रारे स्यदाय-स्योद ॥३।२।१३॥
 अरुशे वथ्यमति अर्जनदीवो,
 फरुशस प्यठ कर कलुशस जाय ॥३।२।१४॥

सर्ग ३ - कलुशस पूजा

हैंजे,-

कलुशस पूज कर वुत्थमि नरो,
 हरी-हरु तु हलाधरो ॥३।३।१॥
 कलुशस पूज कर दरभे-तुल्यो,
 टाँम्पठ-कुलि वसुदीव-राजाँने ॥३।३।२॥
 कलुशस पूज कर पम्पोशु-पेत्रो,
 म्वक्तु-छत्रु वसुदीव-राजाँने ॥३।३।३॥
 कलुशस पूज कर दशलूकुपालो,
 लालव खुतय वुत्थामो ॥३।३।४॥

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कलुशस पूज कर अर्गु तु पोशो,
 स्वरिव तपु-ऋषव साँदाशिव ॥३।३।५॥
 आदनु फौलहाम बादाम-पोशो,
 गोशस रँटथम पर्वतु जाय ।
 बरुग चोन सबुज तय म्यवु चोन खोशो,
 स्वरिव तपु-ऋषव साँदाशिव ॥३।३।६॥

सूथिय फोलहाम चूँठी-पोशो,
 गोशस रँटथम कुलिस-प्यठ जाय ।
 बरुग चोन सबुज तय म्यवु चोन खोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥७॥
 लंगु-लंगु फोलहाम चु ति टंगु-पोशो,
 गोशस रँटथम कुलिस-प्यठ जाय ।
 बरुग चोन सबुज तय म्यवु चोन खोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥८॥
 जीठिय फोलहाम गुलाब-पोशो,
 गोशस रँटथम थरि-प्यठ जाय ।
 बरुग चोन व्वजुल तय मुशुक चोन खोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥९॥
 हारिय फोलहाम चु ति पम्पोशो,
 गोशस रँटथम सरस-मंज जाय ।
 चु ति छुख माजि-शारिकायि होन्द खोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥१०॥
 श्रावन्य फोलहाम दातुस्व पोशो,
 गोशस रँटथम छुटस-प्यठ जाय ।
 चु ति छुख सादाशिवस खोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥११॥
 भादुस्वप्यतु फोलहाम कपुसे-पोशो,
 गोशस प्यठ रँटथम डारस-मंज जाय ।
 यैरिलूकि परलूकि परदापोशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३॥३॥१२॥
 ओशिद्य फोलहाम जाफुस्व-पोशो,
 गोशस रँटथम बागस-मंज जाय ।

च॒ ति छु॒ख ठो॒कुरसा॑बस खोशो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१३॥
 कार्ति॒कु फो॒लहा॑म च॒ ति क्वं॒गु-पो॑शो,
 गोश॑स रं॒टथ॑म पो॒म्परु॑ जाय ।
 च॒ ति छु॒ख ब्रा॒ह्मण॑-ज॒न्मस॑ खोशो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१४॥
 अन॒न्तना॑ग्य-वा॒ंते लो॑गुयो गोशो,
 भव॑न-नागा॑स दि॒व्याह॑ जान ।
 चा॒कुब॑लु प्य॒तुरन॑ म्वकु॒लेयि॑ त्रेषो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१५॥
 शुप॑र्ये॒न्य-वा॒ंते लो॑गुयो गोशो,
 दिगा॑म्य-नागा॑स दि॒व्याह॑ जान ।
 कन्य॑कन तु बाल॑कन म्वकु॒लेयि॑ त्रेषो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१६॥
 नुन॑रच-वा॒ंते लो॑गुयो गोशो,
 गंग॑यबा॒लस॑ दि॒व्याह॑ जान ।
 बुथि॑शेरि वा॒सान लं॑जुमो त्रेषो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१७॥
 दा॒रुद्य॑-वा॒ंते लो॑गुयो गोशो,
 शा॒रद॑बा॒लस॑ दि॒व्याह॑ जान ।
 माजि॑-शा॒रदा॑यि-हो॒न्द दर्शु॑न डेशो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१८॥
 पं॒हलगा॑म्य-वा॒ंते लो॑गुयो गोशो,
 अम॑रनाथा॑स दि॒व्याह॑ जान ।
 सा॒दाशि॒वसु॑न्द दर्शु॑न डेशो,
 स्वरि॒व तपु॒-ऋष॑व सा॒दाशि॒व ॥३॥३॥१९॥

कन्यकाह रच्छेयि वनुक्कव ऋषव,
 खोरिथ तु नियिहंम दाण्डक-वन ।
 रामचन्द्रन सोथ द्युत युध न ज़ाह नाशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३१३२०॥
 वसुदीव-राजुनि धर्मपुरोषो,
 जायि-जायि लद्यथम देवानखान ।
 स्वठकुव्य चीन्य तय म्वक्तुव्य पाशो,
 स्वरिव तपु-ऋषव सादाशिव ॥३१३२१॥

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कलशुचि जाये व्वछय आन्तुदारय,
 कलुशस पूजा वारय कर ॥३१३२२॥
 अरुशे वंध्यमति अर्जनदीवो,
 फरुशस प्यठ कर कलुशस पूज ॥३१३२३॥

सर्ग ४ - दिवतु-गूल्य

हेंजे,-

दिवतु-गूल्य वंटिथाय हंदि तु वारे,
 गारे हरिचन्द्र-राजांने ॥३१४१॥
 दिवतु-गूल्य वंटिथाय ईशरनि कूनय,
 गुल्य फिरी जूनय गाशरिये ॥३१४२॥

सर्ग ५ - कन्यश्राण

हेंजे,-

व्वशु-नारि वुज लिव मूलादरिये,
 लोलुपुतिस^{२५} वाच कन्युश्राणस विज ॥३१५१॥
 श्रूफलु-सूतिय पीरि कर पूजा,
 तीजाह द्युतुय माजि-भावाने ॥३१५२॥

पीरि-तल प्यैयियो मारेदु-रुखय,
हुकु आयि भवान्य जाफल ह्यथ ॥३।५।३॥
पीरि-तल प्यैयियो आंतुन्य जुचय,
पूच वहारुस दधु-गौडुय दिस ॥३।५।४॥
आमे-दधु सृत्य गलु-गलु करुयो,
जामुति-दधु सृत्य मलुयो तन ॥३।५।५॥
कूज्जन च्वन छय कान्यकु चोरुय,
मोल तय ग्वर छुय गौड दीवान ॥३।५।६॥
दीवकीयि वुशुनोवुयो गंगु-वोन्युय,
मधुमति चोन्युय तु कौरुस कन्युश्राण ॥३।५।७॥
तनि मालायो मुकोश तु ओटुय,
सुच ओय पशमीनु-पौटुय ह्यथ ॥३।५।८॥
कन्युश्राण कौरुयो में तु पित्यवाजे,
त्वकुचि माजे लोल बौरुयो ॥३।५।९॥

सर्ग ६ - पलव छुनुन्य

हेंजे,-

कन्युश्राण करिथ तु अंतलास नालिय,
वात्य पज्जन मातामालाकिय ॥३।६।१॥
सुचन अन्य सुविथ अंतलास-जामय,
सुचस क्या पजि यानामय ॥३।६।२॥
सुचन अन्य सुविथ अंतलास-दुतुये,
रुतुये-रुतुये प्रावेहम ॥३।६।३॥
व्वलु मालि सुचो खस जेरि-जेरे,
वरदनस हेरे प्रारान छिय ॥३।६।४॥
माजे पनुन्ये सीर वस बाविथ,
चन्दनुव तन खस नाविथ तु क्याह ॥३।६।५॥

सेरे-रासय तन नावायो,
व्वटि हावायो अंगनय-क्वण्ड ॥३१६॥६॥

सर्ग ७ - महाराजु ब्यूठ (या महारेन्य बीठ)
दिवुगोनस

हेजे,-

मालिस तु ग्वरास निश ब्यूठूखो,
देय ड्यूठूखो भाग्येवान ॥३१७॥१॥
मालिस खोवुत्थ ग्वरास देछिन्य,
व्वन्य चे रछिनय श्रीभगवान ॥३१७॥२॥
दातो करुसू ताबेदारी,
ग्वरो लागुस शेरास ट्योक् ॥३१७॥३॥
महाराज-साबुन्य गुत्थ गंड बागस,
बडि ब्राह्मणु लाग दातस ट्योक् ॥३१७॥४॥
म्वक्तु-च्यवुडोलस तखति-रावानस,
ट्योक् लाग पादशाह-दीवानस ॥३१७॥५॥
ड्यकु प्रजोलुय ट्योक् व्वजोलुय,
म्वलुल गण्डिज्यास काङ्कनुबन्ध ॥३१७॥६॥
ड्यकस ट्येकिस काङ्कनुबान्धस,
माजय वन्दुसी चान्दनु-तन ॥३१७॥७॥
श्रीफल-सूतिय कर आदिदर्शुन,
स्वफलु लक्ष्मी प्रावेहम ॥३१७॥८॥^{२६}

इति तृतीय भाग समाप्त

चतुर्थ भाग

कन्या-संस्कार

(कोरि-दिवुगोन)

सर्ग १ - दिवुगोनस प्यठ कन्या-संस्कार
येनी कोरि-दिवुगोन

हेंजे,-

कृष्णजुव फेर्योव बिन्दुराबनुसुय,
कोरि छु कन्या-सामस्कार ॥४१११॥
रामचन्द्र फेर्योव दाण्डकवनसुय,
कोरि छु कन्या-सामस्कार ॥४११२॥
वसुदीव-राजुन्य काजाक-तीरी,
पीरि-प्यठ करुयय कन्या-सामस्कार ॥४११३॥
दान्तनु-सूतिय सुम कांडायय,
रूम गण्डायय नाखबन्धु-सूत्य ॥४११४॥
आयस्तानस करुयय सायय,
वुन्यक्यन पजुनय वायनवात्य ॥४११५॥
स्वनुडबु-अन्दरुच खास म्वक्तुजूर्ये,
कूर्यय करुयय कन्या-सामस्कार ॥४११६॥
बबन गौरुय थालदूर ग्वरन मूतुरोवुय,
कूर्यय करुयय कन्या-सामस्कार ॥४११७॥
सतन मोहरन डैजिहौर कस कोरि क्युतुये,

यस कोरि गुम् डलि बुम्बु-खंजुरास ॥४१॥८॥
 देहन मोहरन डेजिहोर गोरुय बबु-गंदुरिय,
 छावतम सुन्दुरी कराय हो-हो ॥४१॥९॥
 सामानु कोरुमय गोजेवारे,
 डेजिहोर गोरुमय वैजिबारे ॥४१॥१०॥
 माजि सौम्बुरोवुय पीली होकय,
 माल्य गोरुयय टुकाय स्वन ॥४१॥११॥

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ओम् ब्रह्मा तु दीवता आय सोन योतुये,
 नाराण ह्योतुये आशेनय ॥४१॥१२॥
 ब्रह्मा रक्तुवर्ण जपमालि-व्योतुये,
 चतुर्भुज नाराण शंख-चक्र ह्यथ ।
 ईश्वर वृषभस खासिथ छु येतिये,
 नाराण ह्योतुये आशेनय ॥४१॥१३॥
 पूजिथ भद्रपीठ ओनुमय रुतुये,
 खजिथ कन थव मंत्रस कुन ।
 मन थव साविधान मंत्रय-व्येचिये,
 नाराण ह्योतुये आशेनय ॥४१॥१४॥
 ग्वडु सीमन्तुय कारुन ह्योतुये,
 परिथ द्युतुये नारीबन्ध ।
 गण्डिथ हुम कर कमलावतिये,
 नाराण ह्योतुये आशेनय ॥४१॥१५॥
 गूदानु-सूतिय अंगुन गव तोतुये,
 दारि-दारि ग्यव हुम सारि म्यवु-सान ।
 तारि सुय भुवनस कृपा-व्योतुये,
 नाराण ह्योतुये आशेनय ॥४१॥१६॥

ऋषव वनु समिधय वालुन्य ह्यचुये,
 ब्राह्मणन दिचुनय मून्नाविथ ।
 बृहस्पतस निश छचख नीरिनय रुतुये,
 नाराण ह्यौतुये आशेनय ॥४१११७॥
 राजकुमारी अरुग ह्यथ आथे,
 स्वथे तरनुच बाडा छय ।
 कथा बु वनुये श्रीभगवतिये,
 नाराण ह्यौतुये आशेनय ॥४१११८॥
 अभिषीक करनु-सूत्य यश प्रावि रुतुये,
 गश गव असुरन तु ब्यौये राक्षसन ।
 खुश गय दीवता आय सोन यौतुये,
 नाराण ह्यौतुये आशेनय ॥४१११९॥
 वुदाह सादुन कारुन ह्यौतुये,
 आदनु जायिहम बुविनय जय ।
 नाद दिनु सूतिय आयय पार्वतिये,
 नाराण ह्यौतुये आशेनय ॥४११२०॥
 दिवुचव वस्तुर रंतिहय छतिये,
 माल्य-माजि द्युतुय अभिषीकु-जल ।
 मौन्जि तु अलुति अथु चान्य रुतिये,
 नाराण ह्यौतुये आशेनय ॥४११२१॥
 सहूदर हूम कर चांगि-धूपु-व्यौतुये,
 सूम गव सिरियस सूतिय ह्यथ ।
 भुमण्डलुक्य ऋष्य आय सोनुय यौतुये,
 नाराण ह्यौतुये आशेनय ॥४११२२॥
 गौरिथ ओनुमय गहनय-फौतुये,
 पारिथ द्युतुये ब्राह्मणी ।

चारिथ तु गण्डुनुय ह्योतुमय रुतुये,
 नाराण ह्योतुये आशेनय ॥४११२३॥
 मोल्यसुन्द डैजिहोर नीरिनय रुतुये,
 सुय कूरच पूशिनय आदि-अन्त तान्य ।
 अथ-तल शूबिय म्वक्तय-फौतुये,
 नाराण ह्योतुये आशेनय ॥४११२४॥
 ब्राह्मण कन्या-हूम कर कोमारियि,
 सारिय शास्त्र तु पुराण ह्यथ ।
 वारिविच दक्षिणा लजमय तौतुये,
 नाराण ह्योतुये आशेनय ॥४११२५॥
 आही बूजिथ प्रावुखय रुतुये,
 प्रावुखय भर्ता-सुन्दि अथु सुख ।
 कर्मुरीखा कूरच नीरिनय रुचुये,
 नाराण ह्योतुये आशेनय ॥४११२६॥
 लालन तु रत्तन गौरुमय त्रौटुये,
 नालन-अन्दार खुशबुय छस ।
 थालस प्रेष्युन लौदुमय छौतुये,
 नाराण ह्योतुये आशेनय ॥४११२७॥
 कलुशुक पोश द्युत तम्य लवु-हौतुये,
 प्रवु-ह्यथ नाराण संन्तुष्ट गव ।
 नमस्कार करुखी परण प्यखी रुतुये,
 नाराण ह्योतुये आशेनय ॥४११२८॥
 समिथ दीवता आय सोन यौतुये,
 नमिथ करुखी पादि-प्राणाम ।
 नमिथ प्रदक्षिण चाकुत्य-व्यैतिये,
 नाराण ह्योतुये आशेनय ॥४११२९॥

सतुऋष्य दीवता आय यौतुये,
 ह्यौतुय केशनय कोमारी ।
 दीवचव वाखा वखुनुय रुतुये,
 नाराण ह्यौतुये आशेनय ॥४११३०॥
 ब्रह्माहन चतुर्मुख वीद वौनुय रुतुये,
 दीवता ब्रूजिथ प्रासन्न गय ।
 कर्मकाण्ड वखुनुख धर्मक सौथुये,
 नाराण ह्यौतुये आशेनय ॥४११३१॥
 साविधान सांम्पुनिथ फल मंगी रुतुये,
 शुभ फल दितिये नाराणी ।
 मौल्य चान्य कन्यादान करनुय ह्यौतुये,
 नाराण ह्यौतुये आशेनय ॥४११३२॥
 गन्धर्व ग्यवुने वांथिय यौतुये,
 रुत्य-रुत्य शुभ-फल वनुने आय ।
 अछुरछु नाचान वछुये यौतुये,
 नाराण ह्यौतुये आशेनय ॥४११३३॥
 जन्मच गण्ड-गण्ड नीरिनय रुचुये,
 नव-ग्रह सहायस आशेनय ।
 ब्राह्मणव वीदाह पौरुये रुतुये,
 नाराण ह्यौतुये आशेनय ॥४११३४॥
 मौल्य-माजि आहिया करनुय रुचुये,
 गणपत तु वल्लभा सूतिय ह्यथ ।
 कर्मक्य शुभ-फल प्राविखय रुतिये,
 नाराण ह्यौतुये आशेनय ॥४११३५॥
 कन्या-संस्कार कौरुनय रुतुये,
 निर्मल बुद्ध चान्य सांम्पनीनय ।

धर्मस बुद्ध थव ब्रोण्ठ-कुन रुचुये,
नाराण ह्योतुये आशेनय ॥४११३६॥

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दक्षप्रजापतुन्ये तस व्वम-ब्रारे,
हारि छु कन्या-सोमस्कार ॥४११३७॥
ग्वडु आव ईश्वर तस व्वम-ब्रारे,
शूभान त्रै नैथुर भस्मी अंग ।
ड्यकस प्यठ चन्द्रमु तस व्वम-ब्रारे,
हारि छु कन्या-सोमस्कार ॥४११३८॥

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खासु-कूरुय तासु-बोदल वलय अंगुनुय,
व्वडि दिमय गोशपेश नाल्य चन्दनहार ॥४११३९॥
मामय-टाठ्युन पोट वलय अंगुनुय,
कूर छ्यख वसुदीव-राजानी ।
वाचहम पनुनिस प्रारब्धु-प्रंगुसुय,
व्वडि दिमय गोशपेश नाल्य चन्दनहार ॥४११४०॥

सर्ग २ - प्रेष्युन^{२७}

हेजे,-

माज-भवानी लदि प्रेष्युनुय,
लार-ब्योल तय छतुरय-हार ॥४१२१॥
माज पात्थ लजियो कूकिलि-हटिसुय,
वीगिनि चोत्तिसुय प्रारान छय ॥४१२२॥
हाशे-न्वषे आछयरछय,
अग्नस खाचय प्रेष्युन ह्यथ ॥४१२३॥

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हावसी प्रेषुन थावसी चौटुय,
 त्रावसी गोसु तु बोजुसी वीद ॥४१२।४॥
 दीवकी-माता खारुसी चौटुय,
 तोरु वासिथ कर आदि-दर्शुन ।
 वलुसी वसुदीव-राजुन तोसय,
 त्रावसी गोसु तु बोजुसी वीद ॥४१२।५॥
 व्वगुने-प्यठुचिय देरुजय-ब्रारे,
 वारि ति खारुसी क्षेत्रयपाल ॥४१२।६॥
 व्वगुने-प्यठुचिय देरुजय-ब्रारे,
 सन्यिवारि ति खारुसी क्षेत्रयपाल ॥४१२।७॥
 सन्य सन्यिवारि तु आही पानस,
 थानस प्रेषुन हावासे ॥४१२।८॥

सर्ग ३ - दुस्चबत

हेजे,-

गूकलु गूपीयु दुस्चबतु पोरान,
 मथुरायि कृष्णजुव वतु शेरान ॥४१३।१॥
 अर्जनदीवो दोरि द्यू खांजर,
 वसुदीव-राजुन बांजर आव ॥४१३।२॥
 रंथ्य वौथ दुस्चबतु पोशु-विमानस,
 यौत आव सानिस थानस प्यठ ॥४१३।३॥
 ओरु आव दुस्चबतु चाव द्वारिकाये,
 योरु द्रायि दीवकी आलत ह्यथ ॥४१३।४॥
 दुस्चबतु-नावे रजु गायि ड्यैजिये,
 ब्रग ओय कोतर-ख्यैजिये ह्यथ ॥४१३।५॥
 यिमु कमु दुस्चबतु-वाज्यन्यि आये,

हिन्दुस्तानुचि हिन्दियान्ये । ॥४॥३॥६॥

दशरथ-राजुन्य श्यामुसुन्दुरच कूरचय,
रामचन्द्र बोय ओय दुस्चबतु हेथ ॥४॥३॥७॥

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अंदुरिस तोमुलस मोदुरुय वासन,
यिथिये मालिन्य आसन तु क्याह ॥४॥३॥८॥
वसुदीव-राजस रुच गीयि वासन,
दुस्चबत कौरनम सासन ग्रन्द ।
कुन्तीयि प्रास द्युत आमन तु खामन,
यिथिये मालिन्य आसन तु क्याह ॥४॥३॥९॥

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तेल-फोल वोवुथय चन्दन-कुल जोयय,
बब तु माज आयय दुस्चबतु हेथ ॥४॥३॥१०॥
स्वन-सुन्जि गाडे रुपसुन्ध कण्डिये,
बैन्यिये बोय ओय हुज्जिये हेथ ॥४॥३॥११॥
डबि-तल्य पौकुरय आबि-रवानय,
बैन्यिये बोय-दीवान हय ओय ॥४॥३॥१२॥

सर्ग ४ - यजमनबाय छि व्वन्य
दुस्चबतु-पलव नाल्य लागान

हेजे,-

चुकुन्य प्यरान थ्यकुन्य बान्धव,
ईश्वरच यछ सान्य यजमनबाय ॥४॥४॥१॥
फुकुकिय प्यरान मुखु किव्य द्राये,
सुखु-सस्य यजमनबायीये ॥४॥४॥२॥
टैक्यपूचि चान्ये अर्तलि-वाथुर,
मिथुर आय गुल्यम्यूठुय हेथ ॥४॥४॥३॥

टैक्यपूचि टैण्ड्य मांज्ज नरि छख तौरान,
 यायुमस छि कारान लुलुमतुलाय ॥४१४१४॥
 छायकु मांजी छायकु छूयय,
 ठठनदार-दूरन तु जाल्य-जुमुकन ॥४१४१५॥
 पुष्यतु मांली पुष्यतु छूयाय,
 न्वष छख हरिचन्द्र-राजांनी ॥४१४१६॥

सर्ग ५ - दिवतु-गूल्य यारबल वालुन्य

हेजे,-

दीवतु-गूल्यन थाल ज़ोनूथय,
 लाल ज़ोयय रंगुमांलीये ॥४१५११॥
 नमिथ तु तुलिथय दीवतु-गूलिय,
 समिथ तु वसुवय यारबल ॥४१५१२॥
 दीवतु-गूल्य कंडिथय बडि दरवाज़य,
 राजय गणीश सूतिय ह्यथ ॥४१५१३॥
 दीवतु-गूल्यन अलुन तु वलुन,
 फ़ुलुन तु फ़ेचर दीयेनय ॥४१५१४॥
 दीवतु-गूल्यन ब्रोण्ठ-ब्रोण्ठ शमाह,
 पतु-पतु ब्रह्मा वीद पारान^{२८} ॥४१५१५॥
 ज़ाजि-पुलहोर छुनिथ अडिनुय खोरन,
 राजुरैन्य सान्य वछ यारयबल ॥४१५१६॥
 डौण्ड बरिथ अर्घु तु पूच बरिथ सिन्दुरे,
 इन्द्र-सुन्ज न्वष वछ यारयबल ॥४१५१७॥
 राजु-सुन्जि राजुरैन्य म्वक्तुहार हांटे,
 रान्य वछ पान्यिस चट्टांने ॥४१५१८॥

सर्ग ६ - दिवतु-गूल्य यारबल वांलिथ
वापस गरु खसुन

हेजे,-

वसुदीव-राजुनि दांनुवि डांवे,
अस्य वांत्य पनुन्ये लांबे-तल ॥४१६॥१॥

सर्ग ७ - गरु वांतिथ (दिवतु-गूल्य यारबल
वांलिथ, पतु गरु वापस खंसिथ)

हेजे,-

विश्वामित्रन बतु कोर अर्जनदीवन चोनुय,
रामचन्द्रन वातानोवूये ॥४१७॥१॥
बताह कोरुथ मालि इन्द्र-सुन्दिस बागस,
आगस करुथ मालि जीयाफत ॥४१७॥२॥
बताह कोरुथ मालि इन्द्र-सुन्दिस डेम्बस,
बेमन करुथ मालि जीयाफत ॥४१७॥३॥

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वांगीश्वरी कल्पान्त कांसिन,
सान्य ज़िन्दु आंसिन लक्ष्मीवान ॥४१७॥४॥
वसुदीव लंसिन हस्तिस खंसिन,
बतु-बोड आंसिन पतुवथ-तान्य ।
आहिया करुथतोस कृष्णस लंसिन,
सान्य ज़िन्दु आंसिन लक्ष्मीवान ॥४१७॥५॥

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बताह कोरुथ मालि नौराह फिरिथ,
व्वन्य ब्यूठुख मालि थौराह दिथ ॥४१७॥६॥

इति चतुर्थ भाग (कन्या-संस्कार) समाप्त

परिशिष्ट एवं प्रथम-खण्ड-संबंधी

शब्दार्थ पद्यविवृति कार्यविधिनिरूपण तथा अन्य स्पष्टीकरण
(KHANDA-I - Explanatory notes) :

१. हेंजे (orig. हंजे) = वलिवे सखियव, वनिवे सखियव ।
२. गोरिय = याद करिय, बुलाविय ।
३. जगि-होन्द = जगतुक ।
४. गुडन्य-सूथिय = गुडु-प्यठय, सूत्य-सूतिय ।
५. सोव = रुत, शुभ ।
६. अत्यथ छु वनुन महाराजसुन्द या महारनिहोन्द नाव ।
७. वर्य छि करान कीवल न्यैचिव्य-लंगनस । सोशल-रिफ्रार्मु-प्यठु गव वर्य-रसुम बन्द ।
८. यि छु यिवान अमूमन मॉन्जिरांछ कालु शामन वनवनु ।
९. कूल छि खारान दोहलि ।
१०. अस्तु-अस्तु = आहिस्तु-आहिस्तु ।
११. बंण्डिय = बंदिथ ।
१२. सावेतोनुय = सुख ।
१३. रानिम = डचयकुबजर, सौभाग्य ।
१४. कोसमन क्राव = शादियान, ओर-योर प्रछुन-गारुन ।
१५. आनकु = आनु हूह, साफ तु सुथरु ।
१६. ज़ानक-ऋष = राजर्षि ज़नक ।
१७. स्वनु = कूलुंगर ।
१८. दायकु = दाय दिनुवोल, मशवरु दिनुवोल ।
१९. हायकु = मुलुव परमानु ।
२०. पानी = पानय ।
२१. छानी = छानव ।
२२. "दिवयगोनस लिवासे" पतु गछि वनुन "हुमस क्युतुय लिवासे" ।
२३. "दिवयगोनस लिवुनोवुमय" पतु गछि वनुन "हुमस क्युतुय लिवुनोवुमय" ।
२४. दिवुगोनस = हुमस ।
२५. "लोलुपुतिस" छु यिवान वननु न्यैचिविस, कोरि छु यिवान वननु "लोलुपुति" ।

२६. योत-तान्य छु सारिनुय (येनी कोरि तु न्येचिव्य खांदरस,
बैयि मेखलि-महाराजस) कुनुय वनवुन ।
२७. यि छु यिवान वननु यकसान कोरि तु न्येचिव्य खान्दरस,
बैयि मेखलायि ।
२८. पा॑रान = परान ।

इति प्रथम खण्ड समाप्त

वनवुन

द्वितीय खण्ड

[विवाह-संस्कार एवं कन्या-विवाह

तथा पुत्र-विवाह]

प्रथम भाग

कन्या-विवाह

(कोरि-लंगुन)

सर्ग १ - मस पारुन

हेजे,-

कंगुन्याह अनिमय छानय-वानय,

म्वक्तय-दानय वूरासे ॥११११॥

दीवकीयि अनिनय गंछिथ तु पानय,

कूर छख वसुदीव-राजानी ॥१११२॥

कृष्णु-भगवानुन सोरि-सामानय,

म्वक्तय-दानय वूरासे ॥१११३॥

स्वनु-सुंजि कंगुन्ये रूपुसुंघ बरयये,

हरय ल्यूखुयय कूरय विवाह-कार ॥१११४॥

स्वनु-सुंजि कंगुन्ये जठ वालाये,

अठ पाराये फलिलय-सूत्य ॥१११५॥

वाङ्कु पाराये फलिलु तु हियुये,

यूरय हय यी चोन अर्जन-दीव ॥१११६॥

वाङ्कु पाराये लाबे-लाबे

दछिन्ये दारे तु डाबे प्यठ ॥१११७॥

रुम छियय जाविल्य सुम स्यंज द्राये,

शारिका आये वाङ्कु पारुन्ये ॥१११८॥

वाङ्कु पाराये थंज थवी कारुय,
 दूठये ब्रांरुय तु भावांनी ॥१११६॥
 कूरुय पाराये खंजिरुय-वाङ्कय,
 पंजरु-हार गछि वारीवुय ॥१११७०॥
 कूरुय पाराये पूशिट्य^१ वाङ्कय,
 रुशवतु-कूर गछि वारीवुय ॥१११७१॥
 कूरुय पाराये बादाम्य वाङ्कय,
 आदनु-कूर गछि वारीवुय ॥१११७२॥
 कूरुय पाराये खंजूर वाङ्कय,
 वजीर कूर गछि वारीवुय ॥१११७३॥
 निचि-निचि जाल्य-वाङ्कु पाटि-पनु पारुये,
 तारुये लोहुस्युक^२ बुहुरी साज ॥१११७४॥
 वसुदीव-राजुन पतु-पतु सारुये,
 रोगुन्य-कुलिच्य-तु दौसमुत माज ॥१११७५॥
 बडि-दौहु लोकि-दौहु वारिव्य चान्य गारुये,
 तारुये लोहुस्युक बुहुरी साज ॥१११७६॥
 वाङ्कय-लंजन म्वक्तु वूराये,
 क्रैञ्चन बासुमत फिराये ॥१११७७॥

सर्ग २ - तरुङ्गु गण्डुन

हेजे,-

सुमनु कपसाह ववुनय आये,
 सुभद्रायि-हंजि यच्छाये ॥११२१॥
 वसुदीव-राजुन्यन डारन द्राये,
 चूर दिनि द्राये ग्रूस्यबाये ॥११२२॥
 शबनम-लवि सूर्य खासिथ^३ आये,

सुभद्रायि-हंजि यच्छाये ॥११२।३॥
 वसुदीव-राजुनि जीछि-जीछि कपुसे,
 दपुसे सुभद्रायि करव तरङ्गु तु पूच ॥११२।४॥
 रथ्य वौथ तोसु तु अथ्य व्यछुनोवुमय,
 तथ्य करुनोवुमय तरङ्गु तु पूच ॥११२।५॥
 डालि वोत सुथुर तय बालि व्यछुनोवुमय,
 मालि करय तरङ्गु तु सीरि करय पूच ॥११२।६॥
 येति गंयस वोवुरच-वान अथि ह्यथ प्रैचिहेन,
 तति अंनिम सतृहार तरङ्गु तु पूच ॥११२।७॥
 वोवुरच ओनुय त्वरुदार दौब्य ओनुय मायुदार,
 बक्तावास्थ कूरचय गंडय म्वक्तुहार ॥११२।८॥
 मांज-भवांन्य आयि मंन्ज्य भवुसरिये,
 सुभद्रायि जंरिये-तरङ्गय ह्यथ ॥११२।९॥
 मांज-भवांन्य आयि अंन्दिये-अंन्दिये,
 सुभद्रायि टांच तय बंन्दिये ह्यथ ॥११२।१०॥
 तरुङ्गाह ओनुमय गाहु लौगुय त्रावुने,
 ताह कौरुय माजे-भांवाने ॥११२।११॥
 तरुङ्गस ओये दाछिन्य पौछुय,
 येच्छिथ तु लौदुय माजि-भांवाने ॥११२।१२॥
 तरुङ्गस चानिस स्वनु-सन्जु ट्यकय,
 ड्यकय-बडुय नेरेहम ॥११२।१३॥

सर्ग ३ - व्वन्य आयि बरात, तु यि छु
 वनवुन महाराजस

हेंजे,-

वुश्कु द्रायि ह्यैलि तय धान्यु कर पूरे,
 दूर्युक येन्यवोल कर वाते ॥११३।१॥

कोहु-तलु सिरीयो द्राखो नोनुय,
 ब्रह्मा कोनुय सोजायो ॥११३।२॥
 दीवकीयि दिचोव काशीरि वोनुय,
 सुभद्रायि लोन कुनि मेल्यम नाह ॥११३।३॥
 नखु-तल वुछुनम पांडव-राजु थोनुय,
 ब्रह्मा कोनुय सोजायो ॥११३।४॥
 असि बूज खबुराह तोह्य तति द्रावो,
 योत वातिवा रंगु-नावन क्यथ ॥११३।५॥
 सद्रु-बठि सोदागार वोथ नावे,
 म्वक्तय-दान्ये म्वल करुने ॥११३।६॥
 वनुके ककुवु तु सरुके पछिनो,
 अछ हो लोसम कर वार्ताख ॥११३।७॥
 शंख-शबुद बूजुमय व्येथि-आपारे,
 गौन्द प्रजुनोवुमय विजिबारे ॥११३।८॥
 असि शैछ सूजुवो रंगु-चाकुवाच्यन,
 तोह्य द्रावु हस्य-अम्बाराच्यन क्यथ ॥११३।९॥
 अंड्य द्राय व्वखुत्य तय अंड्य रंगु-नावन,
 हावसगीर द्राय खावन प्येठ ॥११३।१०॥
 पूरे-कान्ये खोतुखो सिरियो,
 पश्चिम-कूनुय जुचय त्राव ॥११३।११॥
 पूरे-कान्ये नभ्य कौर व्वदय,
 दूरे स्वन-सुन्द बोधय आव ॥११३।१२॥
 पाण्डव-राजुने शंब्य-चारागो,
 आखो नभ्य नांगारय ह्यथ ॥११३।१३॥
 दशरथ-राजु आव कशु तीर त्रावान,
 हशु आव हावान द्रुबु वायुन ॥११३।१४॥

अशुमौत लालु आव हशुमत हावान,
 वायान दस्चच-तु साज्जनदार ॥११३॥१५॥
 स्वनु-सुन्द कुबु छुय आनु-जाम्पानस,
 रथ्य व्वलु पोशु-वेमानस क्यथ ॥११३॥१६॥

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कनुवाज्यन आव म्वक्तु अलुरावान,
 रुमु-रुमु गुमु शेहलावान आव ।
 गन्धर्व-लूख आय वायान बाजे,
 त्रन भुवनन-होन्द राजे आव ॥११३॥१७॥
 ओरु-कनि जांटा योरु मुकांटा,
 ओरु-कनि वासुक योरु चन्दन-हार ।
 ओरु-कनि तरिकि तय योरु कनुवाजे,
 त्रन भुवनन-होन्द राजे आव ॥११३॥१८॥
 सिरीय-भगवान आव तीजु-सूत्य भरुनय,
 इन्द्राजस म्वक्तु जरुने आव ।
 रुचु-रुचु जुरु प्येयि अथ तीजु-थाजे,
 त्रन भुवनन-होन्द राजे आव ॥११३॥१९॥

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भारत-राज्युक बाजु कोनु वांजान,
 व्यथ कोनु ग्रांजान परन्दव-सूत्य ॥११३॥२०॥
 व्यथुबल्य आहम नलिवोन्य श्रप्यनय,
 होहवुर्य दप्यनय शाहजादु आव ॥११३॥२१॥
 नाव पंच रथ्य तय नाव पंच वारय,
 नाव पंच कंदुलन तार दीवान ॥११३॥२२॥
 स्वनु-सुन्जि नावे रुपु-सुन्ध हम छिय,
 नम रठ शिवयनाथुन कुन ॥११३॥२३॥

हस्ति॑स खा॑सिथ मधु॑पान च्या॑वान,
 ख्ये॑वान आहम नागु॑रुच-पन ॥११३॥२४॥
 वसु॑दीव-राजु ओस द॑फ्तरु यी॑वान,
 सु॒भद्रा॑यि-रो॑स ओस नु द्यार ग॑न्जुरान ॥११३॥२५॥
 पृ॒ष्ठ॒च॒तव दी॑वकीयि अपु॑ज मा वा॑नान,
 ख्ये॑वान आहम नागु॑रुच-पन ॥११३॥२६॥
 हस्ति॑स चा॑निस स्वनु॑-अम्बा॑री,
 पृ॒ष्ठ॒च॒तोस कमि बा॑जारी आव ॥११३॥२७॥
 श॒बरो॑ज-तारकु न्यथ छु॒ख खा॑सान,
 वनतो ग॑रुच कति आ॑सान छु॒ख ॥११३॥२८॥
 इन्द्र॑प्रस्थु ड्यूठु॑मख नावि बनु वा॑सान,
 द्वा॒रिका॑यि ड्यूठु॑मख बठि खा॑सान ॥११३॥२९॥
 दी॒वकी॑यि ड्यूठु॑नख सिरीय ज॑न खा॑सान,
 वनतो ग॑रुच कति आ॑सान छु॒ख ॥११३॥३०॥
 बा॒गस सा॑निस गुल्य फ॑ल्य ता॑जय,
 स्वनु॑-कोरि म्वक्तु॑-महारा॑जय आव ॥११३॥३१॥
 इन्द्र॑यप्रस्थय द्राव महारा॑जय,
 प॒रन्दन॑ स्वनु॑-दरवा॑जय छिस ॥११३॥३२॥
 गू॒पी॒यि वा॑यान सन्तू॑रु-सा॑जुय,
 सु॒भद्रा॑यि अ॒र्जन॑-महारा॑जय आव ॥११३॥३३॥
 डाय॑-सास लू॒ख प॑क्य हा॒लि-मा॑दानस,
 खो॑तय अस्मानस गरदि॑-गू॒बार ॥११३॥३४॥
 रो॑शुनाव भट्ट आव पोशु॑-वि॒मानस॑,
 छु॒सय दामा॑नस मुहुरी॑-दोव ॥११३॥३५॥
 ब॑ड्य-सुन्द गो॑बुर आव बडि ह॒शुमा॑तय,
 सं॒गि-अ॒शुमा॑तुक त्रोट गरु॑यो ॥११३॥३६॥

गुरिसुय चाँनिस स्वनु-सुन्द ताजुन,
 ग्वडु व्वलु गणपत-राजुन प्यठ ॥११३।३७॥
 समन्दरस सौथ द्युत चन्दनु-लाँते,
 रामयचन्द्रुनि वाँते आव ॥११३।३८॥
 समन्दरस सौथ द्युत दशु-अवतारिय,
 रामयचन्द्रुन्य सारिय आय ॥११३।३९॥
 क्यमखाबु वथुरमय वाँते-वाँते,
 कामुदीव श्यामु-सूराँते आव ॥११३।४०॥
 क्यमखाबु वथुरमय दोरे-दोरे,
 प्यठयबानुचि कोरे आव ॥११३।४१॥

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संमिवे विगिन्यव वनवुन ज़ोन हय,
 महाराजु सोन हय त्रिभुवन-सार ॥११३।४२॥
 वुन्य ओस बुडु तय वुन्य बन्यव बालय,
 सोन हय सालस कमि हालु आव ।
 नव्यन-होन्द नोव हय प्रान्यन-होन्द प्रोन हय,
 महाराजु सोन हय त्रिभुवन-सार ॥११३।४३॥
 स्यठा तीजुवान हय शूभायि-सान हय,
 गरु सोन पानु भगवान हय चाव ।
 ज़ोन हय जुवान हय मोन हय सोन हय,
 महाराजु सोन हय त्रिभुवन-सार ॥११३।४४॥
 ज़ोतन तनि-सूत्य मन निवुवुन हय,
 सुख दिवुवुन हय मुख हाँविथ ।
 सानि कोमारि-होन्द कर्मय-लोन हय,
 महाराजु सोन हय त्रिभुवन-सार ॥११३।४५॥
 संकटु-गटि मंज गाश अनुवुन हय,

थवुवुन आश हय आशि-रसित्यन ।

दासस पालुवुन पालनहार हय,

महाराजु सोन हय त्रिभुवन-सार ॥१॥३॥४६॥^७

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राजुपुत्रु शोरुवाल शूभुनय खोरन,

गाहु प्यव दोस्चन तु दरवाज़न ॥१॥३॥४७॥

राजुपुत्रु चाख मालि बडि दरवाज़य,

राजय-गणीश स्रूतिय ह्यथ ॥१॥३॥४८॥

राजुपुत्रु चाख मालि बडि दरवाज़य,

निछि-प्यठ स्वनु-सुन्द पांजुय ह्यथ ॥१॥३॥४९॥

महाराजु आव तय चाव बजि दोरे,

म्वक्तुव छेत्र छुस लोरे-प्यठ ॥१॥३॥५०॥

चाख मालि वसुदीव-राजुनि दोरे,

कोरि आख कृष्णु-भगवानाने ॥१॥३॥५१॥

स्वन-डबु अन्दरुचि खास म्वक्तु-जोरे,

म्वक्तुव छेत्र छुय लोरे-प्यठ ॥१॥३॥५२॥

महाराजु आव तय चाव बजि बरुन्ये,

पाठु-पूथ्य वाल्यतोस परुने-किच ॥१॥३॥५३॥

चाख मालि वसुदीव-राजुनि बरुन्ये,

गोबुर छुख पाण्डव-राजानुय ॥१॥३॥५४॥

कृष्णु-भगवानुन्यि बैन्यि आव वरुने,

पाठु-पूथ्य वाल्यतोस परुने-किच ॥१॥३॥५५॥

आंगन चाख मालि लंगनुकि हीतय,

भूतन दियुवुस मालि रतय-छयफ ॥१॥३॥५६॥

सौन्य चाव आंगन तु स्वनु-संजु वतय,

सौन्यिस तु मुकुल्यव अतयगथ ॥१॥३॥५७॥

सौन्य चाव आंगन वथुस्वतोस प्येञ्जे,

लंजि-सान ज़ाफल बदयलोस ॥१॥३॥५८॥
 सौन्य-म्वलु गौबुरो किव्यू चान्य सौन्यिये,
 सौन्य चान्य सौन्य-वाजि मणिये-क्रेख ॥१॥३॥५९॥
 सौन्य-सौन्य मीलिवो मंज पोशुवारे,
 संज लौग हारि तु बुलबूलास ॥१॥३॥६०॥
 आंगुनस सानिस अन्ध-अन्ध कूछे,
 कोरि आयि वूछिनि भावानि-मुख ॥१॥३॥६१॥

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महाराजस-सूत्य सालर आये,
 कर्मवान धर्म-साभाये बीठ्य ॥१॥३॥६२॥
 इच्छि-मानु-पछि-सान बीठ्य श्रोचि जाये,
 इच्छा-भूजन आस्य तैयार ।
 खुश गव यी ईश्वरु-याच्छाये,
 कर्मवान धर्म-साभाये बीठ्य ॥१॥३॥६३॥
 ताजु-ताजु भूजन रनुनय आये,
 माजुरच-होन्द छुख नु केह ति हाजत ।
 राजु सभि बीठ्य वाजु बांगरुनि आये,
 कर्मवान धर्म-साभाये बीठ्य ॥१॥३॥६४॥
 भूजन ख्यथ तिम आंगन चाये,
 तृप्त गय सान्यि सीवाये सूत्य ।
 तनु-मनु वारु लग्य द्वारु-पूजाये,
 कर्मवान धर्म-साभाये बीठ्य ॥१॥३॥६५॥^{११}

सर्ग ४ - व्वन्य महारैन्य तैयार करुन्य

हेजे,-

वरदन सौम्बुरमय सीरे-सीरे,
 यि कस काजाक-तीरे क्युत ॥१॥४॥१॥

सुभद्रा-महारेनिये वरदन गौय ज्यूठुय,
 शारिका आंयय गुल्यम्यूठुय ह्यथ ॥११४।२॥
 पोम्बुर^{१२} वंजुमय भवानि मुखस,
 कूत्थय सुखस प्रावेहम ॥११४।३॥

सर्ग ५ - व्वन्य महाराजु तु महारेन्य
 व्वीगिस खारुन्य

हेंजे,-
 व्वीगिस चानिस चन्दुन डांखय^{१३},
 ईश्वरस नखु रोजि भवानी ॥११५।१॥
 ओरु आव नाराण असि लोग शेरे,
 नेरुसी नरि-पान आलयवुस ॥११५।२॥
 ओरय ओयय साहिबि-दौलत,
 योरय नेरुसी आलत ह्यथ ॥११५।३॥
 सतिये-सारस दिचुथय छालय,
 रत्नय-चाङ्गिजि आलयवोस ॥११५।४॥
 छेत्रस चानिस स्वनु-सुन्द जोलुय,
 इन्दुराजुन येन्यवोलुय आव ॥११५।५॥
 सुभद्रायि लसिनम वसुदीव-मोलुय,
 कनन-क्युत डैजिहोर गौरुनस जान ॥११५।६॥
 नाल्य द्युतुनस गोशपेश व्वडि द्युतुनस सोलुय,
 इन्दुराजुन येन्यवोलुय आव ॥११५।७॥

सर्ग ६ - व्वन्य द्वारु-पूजा

हेंजे,-
 सिरीय आव सांतन हस्यत्यन खासिथ,
 वसिथ तु करुस मालि द्वारय-पूज ॥११६।१॥

वसुदीव-राजुनि दारि तु हंगास,
 आल्य-तु^{१४} रुझास द्वारय-पूज ॥१६।२॥
 द्वारु-पूज कर मालि ऋषु-कोमारे,
 पोशु-पूज कर मालि सालिग्रामास ॥१६।३॥
 राय चांन्य व्यथुदन्य बाय चांन्य गन्धुरिय,
 सुन्दुरिय करुयय द्वारय-पूज ॥१६।४॥
 हारि करव द्वारु-पूज सूत्य अलालखानस,
 बुम्बु-कोमानस सिन्दुरे-ट्योकि ॥१६।५॥

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वनुवुनि अछुरछु वछु स्वर्गु-द्वारय,
 वारय करुयो द्वारय-पूज ॥१६।६॥
 चानि सत्संगु-सूत्य गंगाधारय,
 द्वारस कर्म-कूल खारु वारय ।
 रंगु-रंगु बर-हंगु द्राव गंगु-आरय,
 वारय करुयो द्वारय-पूज ॥१६।७॥
 हरु-दृष्टि-द्वारस बन्यव हरुद्वारुय,
 दासु-भावु दासस बन्योव कैलास ।
 कूल खोर लबु गयि नभुचे तारय,
 वारय करुयो द्वारय-पूज ॥१६।८॥
 भीदु-रस्ति शिवु वीदुकि ओमकारय,
 शुक्रदीव तु व्यास छिय वीद वखुनान ।
 गुणवान योन्यस छ्यय स्वनु-तारय,
 वारय करुयो द्वारय-पूज ॥१६।९॥
 नव-द्वार मुचुरिथ धारुणायु धारय,
 जटाधरु संकटु-कटु चोनुय ध्यान ।
 पादन-तल बै चै इन्द्रिय मारय,

वारय करुयो द्वारय-पूज ॥१।६।१०॥
 असि दरकारुय कति छय हारय,
 मोहरु तु द्वारय ठेलि भरुय-भरुय ।
 कलु-प्येठय छयकोय लूभु-रस्ति शूभिदारुय,
 वारय करुयो द्वारय-पूज ॥१।६।११॥
 वुज सोन वैकुण्ठ बन्यव वारु-कारय,
 कूठिनय-मंज ब्यूठ कूटि-तीरुथ ।
 चन्दुनुक स्वभाव द्राव दीवुदारय,
 वारय करुयो द्वारय-पूज ॥१।६।१२॥
 लग्नस वेलु वोत विघ्ननिवारय,
 अग्नस-प्यठ छिय प्रारान दीव ।
 गुणवानु स्वनु-हेरि खस वारु-वारय,
 वारय करुयो द्वारय-पूज ॥१।६।१३॥
 “कृष्णस” परमात्मा निराकारय,
 प्राणु-रूपु नाडियन छुख फेरान ।
 विषुयन-धारुवुन छुख नवुद्वारय,
 वारय करुयो द्वारय-पूज ॥१।६।१४॥^{१५}

सर्ग ७ - हेरि खसुन

हेजे,-

नन्दुन्यो^{१६} लग्नस आहम पांनी,
 चन्दुनो गरुमय ध्यानी^{१७} हेर ॥१।७।१॥
 अन-तु मालि पुशो बबुरे-लोवुय,
 सोव खसि हेरि तु वथायरोस ॥१।७।२॥
 हेरन करुयो पोशु-वथुरोनुय,
 हावुयो होहवुत्तुक जायोनुय ॥१।७।३॥

हेरि छि सिन्दुर तु हेर दान्तवुय,
 हेरि छु खासान दीवादिदीव ॥१७॥४॥
 सुठकु-हेरि खोतुख मालि पठकु^{१८} दिथ छाये,
 छाण्डान ईश्वर भार्याये ॥१७॥५॥
 धर्मु-हेरि खोतुख मालि बर्मु^{१९} दिथ छाये,
 छाण्डान कर्मुलीखाये आव ॥१७॥६॥
 खोतहाम हेरि-तु ग्युन्दुथम सेन्दुरे,
 खारुमय नेन्दुरे वुजुनाविथ ॥१७॥७॥

सर्ग ८ - लग्नुच सखर

हेजे,-

यिम दांय सान्य शाहजादु छि बुनु-तय,
 पृष्ठयतोख मसनन्दु कति वथुरोख ॥१८॥१॥
 पाण्डव-राजुनि पादशाह-पसन्दो,
 मसनन्दु करुयो कान्यैन्थि-प्यठ ॥१८॥२॥
 सतरंजि छुचि-तय कांलीनु जीठिय,
 बागस बीठिय सोदागार ॥१८॥३॥
 पादशाह-सुन्दि गौबरु तु वंजीर-सुंजि कूरी,
 त्वहि द्वन जूरिय बांराबर ॥१८॥४॥
 आखो वसुदीव-राजुनि हारे,
 तंकियाह दिथ तु बेह दारे-प्यठ ॥१८॥५॥
 मसनन्दु मफुरशि कांलीनु तंकियो,
 सुखियो डंख्य धू तंकियस सृत्य ॥१८॥६॥
 वुठु छिवु च्येवान दीदुस्य होकय,
 बुथि छ्यवु नानान वुमदयगी^{२०} ॥१८॥७॥
 मारपेच नैल्य च्यतु कलियानि-बरदार,
 यिम सरदार बीठ्य दस्यच्यन-प्यठ ॥१८॥८॥

मारपेच नैल्य च्यतु दीदुर्य होकय,
 यिम वुमराय^{३१} बीठ्य चोक्यन-प्यठ ॥१॥८॥६॥
 काकन-हांन्जी काकय-हांरी,
 वारिव्य चान्य बीठ्य ताकन-प्यठ ॥१॥८॥१०॥
 बबन-हांन्जी बबय-हांरी,
 वारिव्य चान्य बीठ्य डबन-प्यठ ॥१॥८॥११॥
 ददन-हांन्जी ददय-हांरी,
 वारिव्य चान्य बीठ्य स्यदय-स्योद ॥१॥८॥१२॥

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दिदुर छ्यै बोलान प्रातःकालस,
 यैति मसनन्दु कौर लालस-क्युत ॥१॥८॥१३॥
 अंगतरु संगतरु मूतिया-बागस,
 पान्यिचि-ज्वयि तय बैयु सबजार ।
 चूनु-लरि मिहुनु जौर शाहि-गिलकारस,
 यैति मसनन्दु कौर लालस-क्युत ॥१॥८॥१४॥
 गामुक्य तु शाहरुक्य काल मंगुनावस,
 डायि-मन्यि तबुचे पयुनावस ।
 रुक्मिणीयि कृष्णु-अवतार आव सालस,
 यैति मसनन्दु कौर लालस-क्युत ॥१॥८॥१५॥
 स्वर्गापोरुक्य वाजु मंगुनावस,
 रंगु-रंगु न्यामच रनुनावस ।
 मिठु-पोलावस क्वंग चालावस,
 यैति मसनन्दु कौर लालस-क्युत ॥१॥८॥१६॥

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लालो तोरुमख बालव-मंन्जी,
 लालो कंशीरि कंरुमय जाय ॥१॥८॥१७॥
 ओरु आव लाल तु गंजुर्यतोस मालय,

पृष्ठ्यतोस कमि शाहारय आव ॥१।८।१८॥
 स्वन-दस्तारस म्वक्तु जरोवुय,
 यथ गरु वथ केम्य हावूयो ॥१।८।१९॥
 ओरु आव पांडव-राजुन येन्यिवोलुय,
 बंगाल्य-नावन तु पोशु-परन्दन ॥१।८।२०॥
 योरु द्रास वसुदीव-राजु सोन सोवुय,
 यथ गरु वथ केम्य हावूयो ॥१।८।२१॥
 त्येलि कोनु आयोख यथ बाजारस,
 येलि असि स्वन ओस दस्तारस ॥१।८।२२॥

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राजय बबु-सुंज्य स्यदु-कोमारी,
 दीवता मंन्जिम्ययारिय आय ॥१।८।२३॥
 त्रि-वरचषि पास्चमय वाङ्कु-पतालिय,
 पान्चु-वरचषि ग्युन्दुथम दारि-मंजालिस ।
 सतु-वरिष वरुखय कृष्णु-अवतारिय,
 दीवता मंन्जिम्ययारिय आय ॥१।८।२४॥
 पौज तु अपौज वौनुयय मंन्जिम्ययारिय,
 तस खत्य पोशेभारीये^{२२} ।
 त्वहि द्वन वेलु वोत म्वकुलेयि सारिय,
 दीवता मंन्जिम्ययारिय आय ॥१।८।२५॥

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दातव करुयय मंन्जिम्ययारी,
 सातुच राजुकोमारीये ॥१।८।२६॥
 सुमनु साविधान रोजी अच्छुदारी^{२३},
 हारीयि वारिव्य वरुने आय ॥१।८।२७॥
 ओरु आय सतु-ऋष्य योरु द्राय पांडव,
 खस मंडुल छुय वहाराविथ ॥१।८।२८॥

सर्ग ६ - वन्य लग्नुच तैर्यारी

हेजे,-

ओरु आय पाण्डव-राजुन्य पाण्डव,
वसुदीव-राजुनि मण्डवु ब्येह ॥११६।१॥
सांम्पुनुख कृष्ण-भगवानुन बान्धव,
खस मण्डुल छुय वहाराविथ ॥११६।२॥

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पांस्थ-पांस्थ लगहाय रथु-सांवारे,
महाराजु राजुकोमारे आव ॥११६।३॥
भयु चोळ मृत्युंजयुने जयु-सूत्य,
दयि सुंजि नयि-मंजु तोताह द्राव ।
हिमालय-पर्वतनि वनु-हारे,
महाराजु राजुकोमारे आव ॥११६।४॥
सांनिस पोशु-बागस ओस पोशाह,
गोशस-प्यठ पम्पोशाह ब्यूठ ।
रोषु चाव पोशुनूल मंजु पोशु-वारे,
महाराजु राजुकोमारे आव ॥११६।५॥
पम्पोशु-पादु वुछ सादु शाहजादाह,
बागस-मंजु नागुरादाह द्राव ।
आकाशु अमृत प्यव धारि-धारे,
महाराजु राजुकोमारे आव ॥११६।६॥
पम्पोशु-फरुशाह कोर बंगालस,
त्रिजगतपालस सालस दौप ।
बालु ब्यूठ बालादरि प्यठ-दारे,
महाराजु राजुकोमारे आव ॥११६।७॥
वेमानस क्यथ छि पौत-महाराजुय,

सिंहासनन-प्यठ छि राजय-ऋष्य ।
 वस्य प्यय अस्य वुछिथ हस्य-अम्बारे,
 महाराजु राजुकोमारे आव ॥१॥६॥८॥
 सालुरव डालु दिचु प्यठ-डालानस,
 दीवानखानस दीवुता बीठच ।
 अंड्य अपारि तय अंड्य यपारे,
 महाराजु राजुकोमारे आव ॥१॥६॥९॥
 युथ महाराजु पजि यिछि थजि कारे,
 जल-जल वाल्यतो न राजुकोमार ।
 वीगिस-प्यठ व्वन्य कोताह प्रारे,
 महाराजु राजुकोमारे आव ॥१॥६॥१०॥
 द्वारस सानिस बन्यव स्वर्गद्वाराह,
 कान्यैन्य सान्य शालुमाराह जन ।
 सालुरव कमि-हालु छालु तति मारे,
 महाराजु राजुकोमारे आव ॥१॥६॥११॥
 बन्धन त्राविथ कलु छिस वन्दन,
 वन्दन छ्यफ दिच नन्दन^{२४} वोत ।
 चन्दन-ज्युन वोत जोल बूखारे,
 महाराजु राजुकोमारे आव ॥१॥६॥१२॥^{२५}

सर्ग १० - लग्नस ब्युहुन

हेजे,-

वङ्गिस^{२६} खुतु छ्यय पोम्बुर^{२७} जौठुय,
 लग्नस ब्यूठुय चिन्तामन^{२८} ॥१॥१०॥१॥
 सुलि फौत्य गिलि-दूत्य आय क्याह करुने,
 यम्बुरजलि सौम्बुलि-पोश वरुने आव ॥१॥१०॥२॥

वसुदीव-राजुन्य सोभद्राये,
 ओयय अर्जन-दीव वराने ॥१११०।३॥
 खंजिथ गोंण्डुमय दर्भि-देण्टोनुय^{३६},
 बूजिथ ईश्वर सोनुय आव ॥१११०।४॥
 दर्भि-वल्लिथ देण्टोन बुर्जु-वल्लिथ काये,
 भावनायि^{३०} कर्मलीखाये आव ॥१११०।५॥
 दात्थन शामियानु बरन सोजान्ये^{३१},
 नाराण वान्स भराने आव ॥१११०।६॥
 वसुदीव-राजुनि पाट्य-सोजान्ये,
 कोरि-हेंद्वन वारिव्यन वथुराने ॥१११०।७॥
 रुक्मिणीयि कृष्णजू आव वराने,
 नाराण वान्स भराने आव ॥१११०।८॥
 यपारि-बालुचि गिलु-कोतरिये,
 अपारि-बालुक लाल हय ओय ॥१११०।९॥

सर्ग ११ - कन्या-दान

हेजे,-

त्वहि छुवुनु घरियाल^{३२} अस्य क्याह बोजोव,
 लंगनस कंच घरि रोजावो ॥११११।१॥
 गणपत-सांबुनि डेडि-तल रोजो,
 ततिथुय बोजोवु घरियालु-ठस ॥११११।२॥
 पाण्डव-राजुन मोहन्युव सोजो,
 लंगनस कंच घरि रोजावो ॥११११।३॥
 घरियालु-घर वाय स्वनु-सुन्दिस थालस,
 असि जायि लालस राजुकोमार ॥११११।४॥
 तेलिकिस वुछ्यतोस दोङ्ग-दावालस^{३३},

अंज्यकिस वुछ्यतोस अवहालस ॥११११५॥
 यि अंस्य आंस्य कांरान वोहरवांघ-सालस,
 असि ज़ायि लालस राजुकोमांर ॥११११६॥
 घंरियाल-घंर वाय विलि-तय वक्तय,
 वुन्यि-वुन्यि राजु छुय तख्तस प्यठ ॥११११७॥
 हरिवनु तप सोधुथ मालि साधो,
 स्येदि-मनु म्यूलुय सोदागार ॥११११८॥
 इन्द्रु-सुंदिस बागस नन्द^{३४} पकुवांन्यी^{३५},
 धर्मुवांन्य ह्यचुथ मालि वुछांन्यी^{३६} ॥११११९॥
 सुमनु कोमांर मांल्य क्वठि ह्यचुय,
 तचुय मोहर छु नेछेवान ॥१११११०॥
 कूर छि क्वठि-ह्यथ पुस्तक पांरान,
 कूर छि मांलिस नेछेवान ॥११११११॥
 असि रंछ कोराह आत्मनि नाराण,
 रुक्मिणीयि कृष्णजू अथु दारान ॥१११११२॥
 वसुदीव-राजु छुस कन्यक प्रतिपालान,
 अर्जन-महाराजु छुस अथु दारान ॥१११११३॥
 कन्या-दान कोरुथा मालि नारायाणो,
 भुमि-दान रोटुथा मालि ब्राह्मणो ॥१११११४॥
 थजि^{३७}-प्यठ दुर्गा थंवमय नांविथ,
 निनू ब्राह्मणु प्रतिपालिथ तु क्याह ॥१११११५॥
 माजि-रांज्ञायि निश थंवमय वालिथ,
 तोह्म रुजिव तति अथु दारिथ ॥१११११६॥
 खिरु तय खंडु-सूत्य प्रेप्युन हांविथ,
 निनू ब्राह्मणु प्रतिपालिथ तु क्याह ॥१११११७॥
 युस करि माघु-श्राण न्यथ पूजि सालिग्राम,

सुय करि सतु-बुहुर कन्या-दान ॥१११११८॥
 बेरागि किंव-किंव घरियालु-वादा^{३८},
 राधायि कृष्णजू दान ह्यैनि आव ॥१११११९॥
 युस दीयु गुर तु गाव भूतरात^{३९} दानस,
 तमि-खुतु थौद फल कन्या-दानस ॥११११२०॥
 असि-दिच माँध्य-माँस्य कांगुर शिशिरस,
 ईश्वरस पोशे-भारिय लद ॥११११२१॥
 वुखसी-पंजुरन पूस्यलिव्य थम छिय,
 वनतो कम छिय मंजुलूसे ॥११११२२॥

सर्ग १२ - गंगुव्यस तु लायुबोय अनुन

हेजे,-

यसु बैन्यु रँछथन नाँख्यतु^{४०} क्वछे,
 स्वय बैन्यु खँचुये गाँङ्गयव्यस ॥१११२११॥
 युस बोय रँछथन नाँख्यतु क्वछे,
 सुय बोय खौतुये लायेबोय ॥१११२१२॥
 गंगुव्यस जंगि आयि ह्यथ गंगुवोन्युय,
 लायुबोय सोन छुवु जयुवोन्युय ॥१११२१३॥
 स्वनु-सुंजु लायि हुम मीनकु^{४१}-बायो,
 आयुदरि^{४२} बायि कर लाये-हुम ॥१११२१४॥
 लायि-बा-लायो लायि हुम द्यच्छे,
 जमुना-बैन्यु गछि वारीवुय ॥१११२१५॥

सर्ग १३ - मनन-माल

हेजे,-

सुलि व्यथ पुशिन्यी विलि खस बालस,
 लालस-किच वाल माननमाल ॥१११३११॥

पुशिन्यी खंचुखय व्वगुन्यन बालन,
 लालस-किच वाल माननमाल ॥१११३।२॥
 पुशिन्यी खंचुखय मानुसंरुच बालन,
 नाना-रंग्य पोशन मालु कारान ॥१११३।३॥
 अंड्य लद जेंथुस्य अंड्य लद नालस,
 लालस-किच वाल माननमाल ॥१११३।४॥
 सुलि व्वथ पूश्यो^{४३} प्राभात ओवुय,
 ग्वडु पवजि यंम्बुरजलु अदु न्योवुय ॥१११३।५॥
 स्वर्गु-मंजु खंचुखय महानन्द पुशिन्यी,
 मननमालुय तु वुसरिय ह्यथ ॥१११३।६॥
 पाण्डव-राजुन यंम्बुरजलु-गौडये,
 असि कौछ यि जि कर बौड वाते ॥१११३।७॥
 पाण्डव-राजुनि यंम्बुरजलु-कोजो,
 थदि रोज गंडुयो माननमाल ॥१११३।८॥
 दाण्डक-वनुचिय ऋषबायीये,
 दीवुरायिस^{४४} मंग माननमाल ॥१११३।९॥
 मननमाल गंडुयो ल्वकुचि हांशे,
 यशु जामति पुति लांशेहम ॥१११३।१०॥
 मननमाल गंडुयो रुखि^{४५} सोमाने,
 तमि कौछ दामोदारस^{४६} आय ॥१११३।११॥
 मननमाल गंडुयो सोभद्राये,
 अर्जनदीवुनि भार्याये ॥१११३।१२॥
 मननमाल गंडुयो केसरि-दस्तारस^{४७},
 थदि कुठि वथुरय सब्जारस ॥१११३।१३॥
 अर्माये धर्माये राजुपुत्राये,
 मननमालि दछिन^{४८} धू बोज बाये ॥१११३।१४॥

मननमाले स्वन-सुंजु ट्यकय,
 ड्यकय-बोडुय नेरेहम ॥१११३११५॥
 मननमालि चान्यि निचि-निचि बालय,
 कन्दुफल्थ रटो दन्दुमालन-तल ॥१११३११६॥
 माननमाले सुखि वुरायो,
 रुखि^{४६} आपुरायो नाबदुहंन ॥१११३११७॥

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भक्तु-वत्सल^{४०} मोनुख म्यान्य मननुय,
 शक्तिनाथु^{४१} गंडुयो मननुय-माल ॥१११३११८॥
 ब्रूज्य-ब्रूज्य श्रवणुय युस करि मननुय,
 निदिध्यासनु^{४२} ज्ञानु-दीपुय जाल ।
 साक्षात्कार छुख शिवु-रूप ननुनुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१११३११९॥
 आदिकार^{४३} द्युतुमुत छुय सत-जनुनुय,
 मंजु छुय अंद ह्यथ माया-जाल ।
 निर्गुण लगुयो यिथिनुय गुणनुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१११३१२०॥
 युथ छुख तु त्युथ छुख क्युथ छुख ननुनुय,
 सुय ज्ञानि यस बनि युथ-हू हाल ।
 वोन दिथ नोन वुछ वुछ्य^{४४} अन्य छि बननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१११३१२१॥
 दिहु-अन्धुकारुक^{४५} कुल ह्येयि छनुनुय,
 तीव्र वैरागुक सूरह वाल ।
 शिवु-रूपु तिय बनि यिय छु पौह्य-पनुनुय^{४६},
 शक्तिनाथु गंडुयो मननुय-माल ॥१११३१२२॥
 भीषणु^{४७} यिम मुख चैय-कुन अननुय,

तिमुनुय आय मंगि काल यच्च काल ।
 तिहुंजि अछ-नाटि-मंज कल्पान्त बननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२३॥
 लोलु-आलवु अश-फेर्य बान्सु-कनुनुय,
 च्यान्यन गछिना तर छिम लाल ।
 सुय मुक्तु बनिहेम यथ छि मुक्तु वननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२४॥
 पजि भावु पर मानुनाव पान पनुनुय,
 शाह पूरु वर्ताव अथि ह्यथ माल ।
 मंज बाजुरस वान लौद निर्धननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२५॥
 ह्यलि-ह्यलि लावि-लावि मावि-मावि गुन्यनुय,
 कुन्युरकि खलु फलु वछ मुक्तुहाल ।
 गाटस गाटु प्यव हुर्युरस छु छुनुनुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२६॥
 नेमुच्यन^{६८} नारिज्यन^{६९} यमुक्यन^{७०} यनुनुय^{७१},
 समदृष्टि-जल फिर मालामाल ।
 निष्काम-कर्म-भूमि कल्पवृक्ष बननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२७॥
 चित-आकाशु^{७२} हाव नित मुख पनुनुय^{७३},
 छांडनस लौगमुत छुस पाताल ।
 रुनु^{७४} छुम खुनुवट खुड छुस खनुनुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१॥१३॥२८॥
 योगु-अग्न विन^{७५} छुस ज्ञानु-अन्न रनुनुय,
 योगेश्वर छुय मूर्खु-सुन्द साल ।
 अनिच्छायु^{७६} करतम अनुग्रह पनुनुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।२६॥

दयु-धनु-प्रापथ^{६७} छु प्रथ-कान्ति बननुय,

बानु-रौस्त कर्म-हून छुस कंकाल ।

बडि भगवानु व्यन्य मै लदतु बानु पनुनुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३०॥

गंडु-गंड वुन्य छम आम्यन पनुनुय,

वर दिम इन्द्र-चन्द्र^{६८} छुख दायाल ।

द्वगुनाव^{६९} उल्लंगिथ छुख त्रन गुणुनुय^{७०}

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३१॥

सादु छयम इच्छा-कुमारी ननुनुय,

स्यंज-साजु गरु सूजिथ संबाल ।

वरनम सन्निवरिकिय वरतननुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३२॥

शक्तिपातु-सूत्य^{७१} भक्ति-भाव न्यथुनन्यनुय,

भक्त^{७२} कर मैना-भावु हीमाल^{७३} ।

ताह खूल वर-दिनुक्यन वरदननुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३३॥

थफ कर मनस चिदानन्द-गननुय,

तप गव सिद्ध अथि मैठ जपु-माल ।

मस्त कौरुनस इथि प्रेम-मस^{७४} च्यनुनुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३४॥

मैनायि हीमाल-पर्वत छु वनुनुय,

चक्रेश्वर छुय त्रिजगत्पाल ।

सांरथ^{७५} दीव चक्रस फीरथ प्रदक्षणनुय,

शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३५॥

“कृष्णस” हरमुख मुख हाव पनुनुय,

थपि खारतन प्यठ सोहंसु-बाल ।
 फीस्य-फीस्य नेरि-नेरि निर्णय-वननुय,
 शक्तिनाथु गंडुयो मननुय-माल ॥१११३।३६॥^{७६}

सर्ग १४ - अग्नि-देवताहस आवाहन

हेजे,-

खस अंगु-मंडुलिस बेह सरस्वतिये,
 संतिये वोतुय विवाह-काल ॥१११४।१॥
 कैलासु-कोहुक्य यिमय सूरु-मंतिये,
 उल्लासु गण्ड्य-गण्ड्य आंगन चाय ।
 वंथि आकाशु किनु पातालु खंतिये,
 संतिये वोतुय विवाह-काल ॥१११४।२॥
 महाराजु ओयांय ताकुदारि-पंतिये,
 गुस्यन छिस गौन्ध तय शुस्यन गजगा ।
 अस्य गय हौशियार शंख-शब्दु सतिये,
 संतिये वोतुय विवाह-काल ॥१११४।३॥
 व्हीगिस खंचुखय श्रीसरस्वतिये,
 रीगिस^{७७} सत्य रोज़ बाराबर ।
 नाबद आपुरुस मैनावंतिये,
 संतिये वोतुय विवाह-काल ॥१११४।४॥
 रत्न-चाङ्गिजि आलुवुस मैनावंतिये,
 स्वनु-सुंदिस थालस रूप-सुंघ चाङ्ग्य ।
 शेरु-प्येठ्य आलुवुस मैनावंतिये,
 संतिये वोतुय विवाह-काल ॥१११४।५॥
 द्वारु-पूज करमय श्रीसरस्वतिये,
 वारु रोज़ ईश्वर छु सन्नेदान ।

स्वठकु-हेरि म्वक्तु छुख ब्रूठ्य तय पंतिये,
 संतिये वोतुय विवाह-काल ॥१११४१६॥
 खसुवुन जोलुयय तेल पोरुहंतिये^{९८},
 तमि-सूत्य असुरन वसि अन्धुकार ।
 लसि महाराजु गछि मुल्कुद्रेण्ट^{९९} पंतिये^{१००},
 संतिये वोतुय विवाह-काल ॥१११४१७॥
 लंगनस बीठुखय श्रीसरस्वतिये,
 अंगनस-कुन रोज अथु दारिथ ।
 अंगनुक्य रुत्य फल त्वहि-द्वन खंतिये,
 संतिये वोतुय विवाह-काल ॥१११४१८॥
 दीवताह तु दीवियि वुछान ब्रूठ्य-पंतिये,
 गंगुव्यस तु लायुबोय मंगुनावान ।
 लायिबाय लायि हुमि दूत^{१०१} गयि पंतिये^{१०२},
 संतिये वोतुय विवाह-काल ॥१११४१९॥
 मंज्युमयोर ओयय सूत्य भगवंतिये,
 दक्षिणायि विजि रूद नु कान्सि च्येतस^{१०३}।
 नन्दुगूर द्धथ ह्यथ प्रारान यंतिये,
 संतिये वोतुय विवाह-काल ॥१११४१९०॥
 पारन डून्य रटी माज-पार्वतिये,
 कारणं बूजिथ तु हलमुय दार ।
 वारु दी हेहरस नीरचनय ह्योतुये,
 संतिये वोतुय विवाह-काल ॥१११४१९१॥
 नाव करुस मालि श्रीसरस्वतिये,
 भाव करुस मालि छय संसार ।
 न्वशि-कन्यि वाचुय साक्षात संतिये,
 संतिये वोतुय विवाह-काल ॥१११४१९२॥

सर्ग १५ - लग्न अथवा विवाह-संस्कार

हेजे,-

शिकारगोश कान्यन्यि चैश्मुबुल्य-दारे,
हारि वोत लग्नस विवाह-काल ॥१११५॥१॥
लग्न छियय कारान देवानखानस,
करी भगवानस नामस्कार ॥१११५॥२॥
लग्न छियय कारान नवि लरि-ताकस,
बोलाकि-ग्राकस^{८४} तु नस्तुवाजिले^{८५} ॥१११५॥३॥
लग्न छियय कारान बालादारे,
लग्न छियय कारान सुन्दारे ॥१११५॥४॥
लग्न छियय कारान कान्यन्यि अन्दरिय,
सुन्दरी रूप चोन सिरियस प्यठ ॥१११५॥५॥
नाराणजूवुन्य गथ वाचये,
सथ दी अग्नस चाकाती^{८६} ॥१११५॥६॥
दिमुयय यिम रत्न तय दाजे,
फेरी कूरुच वाजि-अथुवास कारिथ ॥१११५॥७॥
यिछ कूरुच रछनख दीवकी-माजे,
त्युथ नय होकिही कांह ति रछिथ ॥१११५॥८॥
चैन्यि हय दिचुनय शैयुनुह नाजे,
फेरी कूरुच वाजि-अथुवास कारिथ ॥१११५॥९॥
बगदास्य कोतुर चाकुति फेरे,
निनू कुठि-प्यठ अथुवास कारिथ ॥१११५॥१०॥
अथुवास कारान यिनय अथु डलिये,
कथु करी लोहूरुच तोतस सूत्य ॥१११५॥११॥
अथुवास कारान अथु रटी चीरय,
कथु करी सीरयबाजिस सूत्य ॥१११५॥१२॥

कूरुच-कोमारी मामजू डखु छुय,
 नखु छुय चतुर्भुज नारायण ॥१११५१३॥
 नीलय-वाटस खोर चोनूथय,
 ग्वर जोनूथय नारायण ॥१११५१४॥
 सतव पान्सव पैठच पकुनावुमख,
 पनुन्ये गौतुरय फिरुनावुमख ॥१११५१५॥
 आकाशु-ब्रांरी कुश छुनी खोरन,
 पेघ दी हेहरुसंजन मोहरन सूत्य ॥१११५१६॥
 बबुसुन्द नाव छुय जानाह जिगुरी,
 हेहरन नाव क्याह कोरुनय चै ॥१११५१७॥
 चर्कुदार जूरी तुर्कुछान्य गरुखय,
 कर्मलान्य वरुखय जोर कारिथ ॥१११५१८॥
 गंज करी रुपुयन तूदु करी घारन,
 कथु करी मनसूबुदारस सूत्य ॥१११५१९॥
 यीत्य नभस तारक त्यूत सोन क्रोनुय^{८७},
 जेरि अकि लोन गौयय जोरावार ॥१११५२०॥
 वुछुमय नु जातुकस प्रुछुमय नु क्रानिस,
 कूरुचय लानिस नामस्कार ॥१११५२१॥
 हार खच पंजुरस तोरु कुस वाल्यस,
 ओरु आव तोतु तय बोलुनाव्यस ॥१११५२२॥

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दातव करुयय मन्जिमयारी,
 सातुच राजुकोमारीये ॥१११५२३॥
 शुल तु प्युल गौरुयय बब्य-सूबुदारिय,
 वाज्यन लोगुनय शुद्ध अलमास ।
 राजन वरुखय हलम दात्य-दारिय,

सातुच राजुकोमारीये ॥१११५॥२४॥
 सँदुरय खारुमख लोँदुरय-माली,
 म्वलु छख गोँब तय तोलु लोँच-हार ।
 नाफस म्वल कोरुय सोदागारिय,
 सातुच राजुकोमारीये ॥१११५॥२५॥

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कँडुमखय कण्डु तय दिचुथम शोलय,
 हार छि तोतस बोलयवान ।
 लोहूरय तोतु तु कश्मीरु-हारी,
 त्वहि-द्वन कति गंथि पारीजान ॥१११५॥२६॥
 हार छि दपान यँहय म्यान्थ बूलिय,
 शब्द बूजुयय पोशुनूलीये ।
 कँम्य कूरुय ताँरुय लानिन्य बाँही,
 साक्षात माँहीश्वर हय ओय ॥१११५॥२७॥
 वसुदीव-राजुन करुयोव साँही,
 दीवकीयि कौरनस नाँहीकार ।
 कर्मलीखायि कँड लानिन्य बाँही,
 साक्षात माँहीश्वर हय आव ॥१११५॥२८॥
 कँम्य कूरुय तोरुनय लान्युन पन-तय,
 वनतय कम ऋष्य दान हैनि आय ।
 पादशाह-सुँदि गोँबरु तु वजीर-सुँज्य कूरी,
 त्वहि-द्वन जूरिय बाँराबर ॥१११५॥२९॥
 सुँथिय जानावार वँथ्य साँरिय,
 चु ति बोलुसी वनु-हारीये ।
 पोम्बुरि-बटु चाय चादुरि-क्रानिस,
 कूरुय लानिस नाँमस्कार ॥१११५॥३०॥

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हारिये बोजी पोशुनूलनि भाषे,
 आशे-रस्यत्यन गाशे आव ॥१११५॥३१॥
 सुबुहुच आश छय निन्दुरे नाशे,
 सिन्दुरे-थम सानि आंगन चाव ।
 निन्दुरे वुजुनस करी तांलाशे,
 आशे-रस्यत्यन गाशे आव ॥१११५॥३२॥
 दाम छुय दुनिया खटिथ वालुवाशे,
 जालु वोलुन राजुहंस कथन कन थाव ।
 रामजुवन शैच्छि लजुनस अन्दुकाशे,
 आशे-रस्यत्यन गाशे आव ॥१११५॥३३॥

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हारिये बीठुहम नीलिस द्रमुनस,
 तोतस थव्यज्यम नमुनस जाय ॥१११५॥३४॥
 ह्यैरि तोतु कथु करि व्वनु बोजि हारी,
 तारुचि-सूत्य तोल म्वक्तय-हार ।
 क्यैहय छव्वख गमगीन राम-राम मौठुयय,
 कर्मयलो न चोन पौठुये द्राव ॥१११५॥३५॥
 शारिकायि लौठुये नाल्य-क्युत त्रौठुये,
 रांजायि कौरुये अथुरौठुये ।
 डुंगु दी संदुरस लाल खार बौठुये,
 कर्मयलो न चोन पौठुये द्राव ॥१११५॥३६॥

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सुबुहुकि पोशुनूल रुत छुख बोलान,
 बोजान छव्वसय ताकुदारे प्यठ ॥१११५॥३७॥
 शिवनाथु कथु च्यान्थि अमृत छ्यै हारान,
 तिमुनुय कथुनुय थौवुमय कन ।

आस छुम दोरमुत अमृत-धारे,
 बोजान छ्यसय ताकुदारे प्यठ ॥११५॥३८॥
 महाराजु सृत्य-सृत्य राजुकोमारे,
 तोतु ज़न द्राव वनु-हारे ह्यथ ।
 कन थवु कथि चान्यि मन गव तारे,
 बोजान छ्यसय ताकुदारे प्यठ ॥११५॥३९॥
 त्रिभुवन-राजु आव अमि थजि कारे,
 सालस नेर चाकुवारे-क्यथ ।
 शालुमार बनावुम मनुचे वारे,
 बोजान छ्यसय ताकुदारे प्यठ ॥११५॥४०॥
 अतुगत पानु च्येय पतु-पतु लारे,
 “कृष्ण” संसारस लायिथ लथ ।
 सथ छ्यस च्यान्यि न्यथ सथ विचारे,
 बोजान छ्यसय ताकुदारे प्यठ ॥११५॥४१॥^{८८}

सर्ग १६ - दयुबतु

हेंजे,-

दाये दपतय लुकुटिस वाजस,
 हाज़ीर खारि महाराजस किच ॥११६॥१॥
 स्वनु-सुंदिस थालस रुप-सुंघ खूरिय,
 कुरी सूजुमय दयुबतुहेन ॥११६॥२॥
 दयुबतु लौदुमय चरुकी थालस,
 सुदुगूलालस तु मधुमति-क्युत ॥११६॥३॥
 कनन कनुवाजि तय दुकि-दुकि फलिये,
 अडुकल्य सान्य ख्येय बतुफल्य डाय ॥११६॥४॥
 पाण्डव-राजुनि वलियाज़ादो,

कलियस वुछतो स्वाद क्याह छुय ॥११९६।५॥
 गोरि-हन्दि ओनुमय दधु-चडुवोरुय,
 सोरुय दामा च्यतामो ॥११९६।६॥
 द्वसि-प्येठच करथम पोशु-लंजि पिलुवन,
 त्रेषि-कन्यि द्युतुमय आबि-जमजम ॥११९६।७॥
 पाण्डव-राजुनि लाली-लालो,
 स्वनु-सुन्द दंदुखीलालुय कर ॥११९६।८॥
 अथु-छलुन द्युतुमय अमृत-वोन्युय,
 तुज करुन्य दिचुमय चन्दनु-लुश ॥११९६।९॥

सर्ग १७ - पोश-पूजा^{८६}

प्रथम परिच्छेद

हेजे,-

ओम् कर श्रूक पर श्रीगणेशाय,
 पोशु-पूजाये वेलु हय वोत ॥१११७-१११॥
 कर्मु-पम्पोश सोन ल्येम्बि-मंजु खौत सरु,
 हर मोन गरु सानि बर यान्य चाव ।
 स्वर्गुचि अछुरछु वन्रुनि आये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११२॥
 जोनुय तु मोनुय जगतुचि माजे,
 तवय प्योस त्रिभुवन-राजे नाव ।
 लगुयो ग्रायन तु बैयि पौत-छायन,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११३॥
 एकस अनेकस शरणे आये,
 शिव-शक्ति-रूपस सूत्य-सूतिन ।
 ब्योन-ब्योन रूप दोर महामायाये,

पोशु-पूजाये वेलु हय वोत ॥१११७-११४॥
 सुलि-सुलि तुलुमुलि ग्वरु-आजाये,
 पूजा करस भावुनाये सान ।
 भूतेश्वर वोर माज्य राजाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११५॥
 स्रत्य-स्रत्य पर्वतु प्रेम तु माये,
 तथ्य बजि जाये दिमु प्रदुख्यन ।
 जय कोर वामुदेव वोर शारिकाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११६॥
 खिवि कोर ज्योति-रूपन सोन पाये,
 सान्यि पालुनाये प्यठ छ्ये देवी ।
 श्रीमहादेव वोर माज्य ज्वालाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११७॥
 अकिनगामि असि कर मनु-कामुनाये,
 पूजा त्रिजगत-माताये ।
 ज्यम्बुकेश्वर वोर माज्य शिवाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११८॥
 शिव वोर शक्तियि दय वोर दयाये,
 पार्वतीयि वोर पानु परमेश्वर ।
 ईश्वर वोर ईश्वरु-इच्छाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११९॥
 मनुकिय तमुना सारिय द्राये,
 कौशल्या आये माये-स्रत्य ।
 श्यामरूपु रामु-जुव वोर सीताये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११२०॥
 भाग्यवानी किछ आस यशोदाये,

तिष्ठि यंजनबाये पाद्यु-प्रणाम ।
 विष्णु-रूप कृष्ण-जुव वौर राधाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-११११॥
 श्रीमहागणपत वौर वल्लभाये,
 सावित्रीयि वौर पानु बह्मा-जुव ।
 गुणवान भगवान वौर संपदाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-१११२॥
 धर्मक सौथ द्युत कर्मलीखाये,
 शक्ति वौर शिव तु शिवन वर शक्त ।
 श्रीमहारुद्र वौर मांज्य उमाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-१११३॥
 प्राण वौर बोज ध्यान वौर धारुणाये,
 भक्ति-भावनायि वौर सत-स्वभाव ।
 मुक्त कौर “कृष्ण” वौर शिव-लीलाये,
 पोशु-पूजाये वेलु हय वोत ॥१११७-१११४॥

द्वितीय परिच्छेद

हेजे,-

म्वक्तु-कनि तारक छिस तापुदानस,
 छ्यमय ईशानस पोशु-पूजा ॥१११७-२११॥
 आकाशु पोशु-वर्षुन हनि-हनि छुस,
 रथुबानु-कनि छुस सिरिय-देवता ।
 सायुबान बन्योमुत छुस आस्मानस,
 छ्यमय ईशानस पोशु-पूजा ॥१११७-२१२॥
 ड्यकस प्यठ चन्द्रमु प्रजुलान लाल छुस,
 वावु-लूकपाल छुस करान गजिगाह ।
 बह्मा तु विष्ण छिस सृत्य जाम्पानस,

छयमय ईशानस पोशु-पूजा ॥११७७-२१३॥
 चित्रगुप्त ताह छुस करान सामानस,
 इन्द्राजु मोरछलु-बरदार छुस ।
 धर्मराजु थोवुमुत प्यठ धर्म-दानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१४॥
 सतु-ऋष्य सथ जल ह्यथ मंज बानस,
 अंतुर कोपूरु छयकान छिस ।
 सतुवय ग्रहुद्य छिस ह्यथ विमानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१५॥
 गंगासागर ह्यथ छयस गंगा,
 वुदु जालान छयस दीपमाला ।
 लक्ष्मी मीठय छयस दिवान दामानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१६॥
 नाबद आपुरान महाविद्या छयस,
 करान जमुना छयस वावुज्यु-वाव ।
 द्वधु-मांज सरस्वती सृत्य छयस पानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१७॥
 जंगि-थाल अनुवुन्य छयस पानु सिद्धा,
 व्यूग लेखान छयस कर्मलेखा ।
 आत्म-रूप बसुवुन छु मनुकिस थानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१८॥
 वासुक तु शेषनाग छेरि-बरदार छिस,
 रत्नन-होन्द म्वक्तु-हार छुस नाल्य ।
 गटु चंज गाश आव सारिसुय जहानस,
 छयमय ईशानस पोशु-पूजा ॥११७७-२१९॥
 कुवेर-जी तु वरुण छिस खर्चु-बरदारुय,

सोरुय स्वर्गद्वार सूरिय ह्यथ ।
 रथु छिख गण्डिमृत्य मंज मादानस,
 छ्यमय ईशानस पोशु-पूजा ॥११७-२१०॥
 ड्यकस प्यठ चन्दन-ट्योक छुस तीजुवानस,
 बुथिस छुस कुरोर सिरियुक तीज ।
 छ्यस दया गुल्य गण्डिथ तस दयावानस,
 छ्यमय ईशानस पोशु-पूजा ॥११७-२११॥
 अर्घ कर मनस तु पोश कर प्राणस,
 “कृष्ण” पूजायि लाग संनिधानस ।
 जालिय पाप तय गालिय अज्ञानस,
 सय छ्यह भगवानस पोशु-पूजा ॥११७-२१२॥

तृतीय परिच्छेद

हेजे,-

भावु-पम्पोश फौल्य प्रेमय-सरसुय,
 शिव-शंकरसुय छ्यै पोशु-पूजा ॥११७-३१॥
 शिवु-ध्यान धारन वीद व्यस्तारन,
 अमृत छि हारन कारण तु दीव ।
 वैकुण्ठ सांम्पुन सांनिस गरसुय,
 रामेश्वरसुय छ्यै पोशु-पूजा ॥११७-३२॥
 अमरनाथुकिस निशं अमरसुय,
 तीर्थयात्रायि द्राय ह्यथ पुण्य-फल ।
 सर्व-तीर्थ-फल छु बोड कश्मीर-सरसुय,
 मुक्तीश्वरसुय छ्यै पोशु-पूजा ॥११७-३३॥
 ग्वडु आदिदेवस छु जय-जय-कारुय,
 गौड दिस तु छ्यम अनुवारुय ब्रौठ ।

गणेशबलु-जल हल-मुसल-धरसुय,
 लम्बोदरसुय छ्यै पोशु-पूजा ॥१११७-३१४॥
 नवदलु कलु वन्दु अमरेश्वरसुय,
 धजिवारि करु शंकरसुय पूज ।
 व्यजुब्रारि प्रदर्शिन दिमु चक्रधरसुय,
 विजयेश्वरसुय छ्यै पोशु-पूजा ॥१११७-३१५॥
 बाल-प्यठ तोतुलायि अर्चन करसुय,
 अनन्तनागु करु माघ-माससुय श्राण ।
 शाप चोल इन्द्रस तु गव आश्वरसुय,
 विश्वम्भरसुय छ्यै पोशु-पूजा ॥१११७-३१६॥
 अर्घु पोशु भर्गुशिखायि पूज करसुय,
 मटन वातिथ हटन अपराध ।
 मुक्त गछि पितुरन क्षणमातरसुय,
 श्रीभास्करसुय छ्यै पोशु-पूजा ॥१११७-३१७॥
 शिव-रागु कार्कोटनागु वीद परसुय,
 पापहरणनागु हरनम पाप ।
 भीमसेनन्य-पाठ्य ह्यथ हलधरसुय,
 हरीहरसुय छ्यै पोशु-पूजा ॥१११७-३१८॥
 प्रेम-पोशु-मालु ह्यथ बालु-प्येठ्य तरसुय,
 सुनुशायि उमायि करु पोशु-पूज ।
 क्षमा करि म्यैति घ्यानाह स्वरसुय,
 उमाधरसुय छ्यै पोशु-पूजा ॥१११७-३१९॥
 कूटिहेरु अन्ध-अन्ध फेरु तथ सरसुय,
 कूटी-तीर्थुक छुस महिमा ।
 आश थवु संकर्षणनिस वरसुय,
 कूटीश्वरसुय छ्यै पोशु-पूजा ॥१११७-३१९०॥

खसु रुखसत ह्यथ नन्दिकीश्वरसुय,
 शिवस तु शिवायि करु पोशु-पूजा ।
 परमेश्वरीयि तु परमेश्वरसुय,
 जम्बकेश्वरसुय छ्यै पोशु-पूजा ॥१११७-३१११॥
 त्रैशवन्य संज करिथ न्यत व्रत धरसुय,
 त्रनवन्य भव्यनख पाद्य-प्रणाम ।
 स्वन्दुवारि वन्दु पान श्यामुसुन्दरसुय,
 पीताम्बरसुय छ्यै पोशु-पूजा ॥१११७-३११२॥
 क्षीरु-खण्डु-कन्दु-सूत्य थालाह भरसुय,
 प्रेमु-सूत्य आपुरिथ वन्दुहस पान ।
 नीलुनागु नीलुकण्ठस दिगम्बरसुय,
 वीदु-सागरसुय छ्यै पोशु-पूजा ॥१११७-३११३॥
 देवस्थली छ्यै देवयसरसुय,
 सारिनुय दीवन पाद्य-प्रणाम ।
 वासुकीनागु-श्राणु शमु प्यमु स्वरसुय,
 सय कौसरसुय छ्यै पोशु-पूजा ॥१११७-३११४॥
 कपाल-मोचनु भक्ति-भाव भरसुय,
 पापु-क्षय गच्छिथ परु शापु-मोचन ।
 पालवुनि कपालु-माला-धरसुय,
 त्रिशूलधरसुय छ्यै पोशु-पूजा ॥१११७-३११५॥
 न्यत सूत्य ह्यथ पनुनिस व्वपरसुय,
 शिवु-रागु प्रयागु-मंज करु श्राण ।
 कूटी-तीर्थु पोश लागु ईश्वरसुय,
 त्रिपुष्करसुय छ्यै पोशु-पूजा ॥१११७-३११६॥
 गंगु-जटन वातिथ वर मंगु हरसुय,
 अमृतुच धार च्चावुनाव्यम ।

तसुन्दिस प्रारुवुन छुस आसरसुय,
 जटाधरसुय छ्यै पोशु-पूजा ॥११७७-३१७९॥
 स्वयम गच्छिथ तु प्रेयम भरसुय,
 कालाग्नि-रुद्रस तु भद्रकालीय ।
 पूजु निष्कल कलु-माला-धरसुय,
 कालुशेखरसुय छ्यै पोशु-पूजा ॥११७७-३१८॥
 तुलुमुलि प्रजुनाविथ सत्तुरसुय,
 राजुरेन्य माजि राज्ञायि करु पूज ।
 धूप-दीप आलुवस ह्यथ चामरसुय,
 भूतेश्वरसुय छ्यै पोशु-पूजा ॥११७७-३१८६॥
 रामुरादन-प्यठ मनु पूज करसुय,
 प्रारस हरमुखु बरसुय तल ।
 बरुन्युबलु खसु वातु प्यठ ब्रह्मसरसुय,
 जगदीश्वरसुय छ्यै पोशु-पूजा ॥११७७-३१२०॥
 हंसद्वारु नेरु वातु प्यठ कोलुसरसुय,
 शिवु-लोलु गंगायि मंज करु श्राण ।
 विश्व-रूप ज्ञानिथ विश्वेश्वरसुय,
 गंगाधरसुय छ्यै पोशु-पूजा ॥११७७-३१२१॥
 अर्जुन-दीवन ह्यथ युधिष्ठिरसुय,
 नाराण-नागु कर ध्यानु पूजा ।
 मनुकिस मन्दिरस मंज श्रीधरसुय,
 बोधेश्वरसुय छ्यै पोशु-पूजा ॥११७७-३१२२॥
 पर्वतु शारिकायि लीला परसुय,
 वामदेव रछि असि पादन तल ।
 गाल्यम संकटुकिस असुरसुय,
 चक्रेश्वरसुय छ्यै पोशु-पूजा ॥११७७-३१२३॥

रंग-रंगु क्वंगु-पोश फौल्य पोम्परसुय,
 ज्वालायि बालायि पूजि लागस ।
 श्रीमहादेवस तु भस्माधरसुय,
 हर्षेश्वरसुय छ्ये पोशु-पूजा ॥११७-३१२४॥
 नागु-नागु फेरु कूत यथ भवुसरसुय,
 लागु नागु-नाथस कुन मन प्राण ।
 पूज करु अन्दर शिवु-मन्दिरसुय,
 आत्म-रूप हरसुय छ्ये पोशु-पूजा ॥११७-३१२५॥
 "कृष्णस" शिवुप्रेमुक च्यावि चरसय,
 तीर्थु-फल दाव्यस गरसुय मंज ।
 रूप हाव्यस मंज क्षणमातरसुय,
 षडक्षरसुय^{६०} छ्ये पोशु-पूजा ॥११७-३१२६॥

चतुर्थ परिच्छेद

हेजे,-

सदाशिवस तु माजि पार्वतिये,
 लागय पूजि लवुहंतिये पोश ॥११७-४११॥
 कैलास-कोहकिय यिमय सूरुमतिये,
 व्वलासु गण्ड्य-गण्ड्य आंगन चाय ।
 वंथ्यु आकाशु किनु पातालु खंत्युये,
 लागय पूजि लवुहंतिये पोश ॥११७-४१२॥
 असुवुन्य कोसम व्वजुल्य नील्य छ्येतिये,
 तमि हैत्य तस पूजि लागुन्य तु क्याह ।
 लांगनस पूजायि नीरुचनस ह्येतिये,
 लागय पूजि लवुहंतिये पोश ॥११७-४१३॥

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शिवनाथस प्यठ द्रायख संतिये,
 श्रीपार्वतिये भविनय जय ॥१११७-४१४॥
 पूजायि लागय पोश लवुहंतिये,
 अकिनगामि आसवुन्य छयख शिवा ।
 रक्तु-बीज मारिथ छयख पानु तंतिये,
 श्रीपार्वतिये भविनय जय ॥१११७-४१५॥
 पोश सौम्बुराविम व्वजुल्य नील्य छंतिये,
 पूजायि लागुयय इष्टदेविये ।
 जारु-पार वारु बोज छिय आरु-कंतिये,
 श्रीपार्वतिये भविनय जय ॥१११७-४१६॥
 अमरनाथु-कैलासुकिय सूरुमंतिये,
 वरनख तु करनख अर्धशरीर ।
 न्यत छयख आसवुन्य तस-सूत्य संतिये,
 श्रीपार्वतिये भविनय जय ॥१११७-४१७॥
 अष्टस्यंज^{६९} सूत्य छयय ब्रूठय तय पंतिये,
 शिवु-शक्ति-रूपु छयख सर्वव्यापक ।
 “कृष्णस” टोटान बोजान यंतिये,
 श्रीपार्वतिये भविनय जय ॥१११७-४१८॥

सर्ग १८ - लग्नु-प्यठ वालुन्य

हेंजे,-

यान्य कोरि पांर्योम दारि-मंजोलुय,
 तान्य कोरि कोतुर व्वनुय आव ॥१११८॥१॥
 वसुदीव-राजुन दारि-मंजोलुय,
 नान्य पनुन्य ह्योतुय अलुरुनूये ।
 दीवकीयि ह्योतुये बबि द्धय द्युनुय,
 तान्य कोरि कोतुर व्वनुय आव ॥१११८॥२॥

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हीमाँल्य फौजिखय व्वगुन्यन बालन,
 पुश्य वाँजिखय पोशुमालन सूत्य ॥११९८।३॥
 गंहनु कंम्य गोरुये वसुदीव-राजन,
 कृष्ण-जुव ब्यूठुये सोनुत्थ-वान ।
 मामन दौपुये बंय क्वछि वालन,
 पुश्य वाँजिखय पोशुमालन सूत्य ॥११९८।४॥
 लंगु-प्यठु वाँज्यमख दानय-दाँजी,
 अन दीववाँजी तु लाँङ्कयरन ।
 लंगु-प्यठु वाँज्यमख दानय-दाँजी,
 पुत्रयमाँजी नेरेहम ॥११९८।५॥
 लंगु-प्यठु वाँज्यमख हय-करवुन्यिये,
 जय करवुन्यिये नेरेहम ।
 लंगु-प्यठु वाँज्यमख नाबद-कंन्यिये,
 व्यन्य ड्यकुप्रंन्यिये नेरेहम ॥११९८।६॥

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राजन खान्दर यैलि म्वकुलोवुय,
 परमुशक्ति द्राव लछुनोवुय ह्यथ ॥११९८।७॥
 पम्पोशुक्य पाँठ्य फौल संसारुय,
 जगुत्तस नौव बहारुय आव ।
 अँरिनि-पोशस द्राव ह्यथ तय न्योवुय,
 परमुशक्ति द्राव लछुनोवुय ह्यथ ॥११९८।८॥
 गुलालस तु आरुवलि म्युल गोवुय,
 दिल गव मीलिथ रुदुख नु ब्यन ।
 यंम्बुरजलि-हौन्द रंग सुम्बुलन प्रोवुय,
 परमुशक्ति द्राव लछुनोवुय ह्यथ ॥११९८।९॥
 होहवुरि गरि सुय वारय तु कारय,
 परमाछन व्यवहारय सूत्य ।

हशि-हेहरस ह्यथ रुखसत द्रोवुय,
 परमुशक्ति द्राव लछुनोवुय ह्यथ ॥११७८॥१०॥
 उमा-रुद्र छुख असि बासानुय,
 निष्कल मनु करतु आसनदार ।
 हृदयुक पम्पोश असि वधुरोवुय,
 परमुशक्ति द्राव लछुनोवुय ह्यथ ॥११७८॥११॥

सर्ग १६ - बतु ख्यौन^{६२}

हेंजे,-

यियिव मालि दसिलव दियिव द्रसु हटिये,
 सानि छि फलिलय नट्य भस्य-भस्य ॥११७९॥१॥
 रंगुरव ह्यैतिये पट्य वहारुनिये,
 शाहजादु व्यथुबल्य बठिये आव ॥११७९॥२॥
 बबि-रछुमुची कोरि-कोमांरी,
 सबि वथुरावय अंतुलासाह ॥११७९॥३॥
 छण्डिथ व्वपलहाख वोलुमय नीरे,
 वथुरय वीरे-वारस तल ॥११७९॥४॥
 रछुमख बबि तु छ्यहमय टाटुय,
 वथुरय किशमिशु-राण्टुय तल ॥११७९॥५॥
 छुन्य गौयय रुन्यन तय बैयु रौप्य-जोङ्गलन,
 वथुरय पादशेह-बोङ्गलन प्यठ ॥११७९॥६॥
 छुन्य गौयय रुन्यन तय बैयु रौप्य-डोन्यन,
 वथुरय पादशेह-बोन्यन तल ॥११७९॥७॥
 छिहमय वसुदीव-राजुन्य आदन,
 वथुरय बादाम-बागन मंज ॥११७९॥८॥
 दिमयय दिलासु तु करुयय व्वलासु,

वथुरय गिलास-कुलिनुय तल ॥११९६।६॥
 असि क्याह त्वहि-क्युत रौनुमुत आसे,
 हान्जव द्रग दित्य सुखुदासे ॥११९६।१०॥
 असि मालि रौनुवो सरतलि-बानन,
 त्वहि ल्यलु-बानन जीयाफत ॥११९६।११॥
 वाङ्क्य-लाञ्ज्यन म्वक्तु वुरायय,
 क्रेञ्ज्यन बासुमत फिरायय ॥११९६।१२॥
 असि रछ्य कोराह तफ चरस्य-चरिये,
 बतु-टाक्य लदिज्यस भरस्य-भरिये ॥११९६।१३॥
 टाक्यन बतु तय परवन दाल छय,
 साल छुय लालि-हैन्दि मालीन्ये ॥११९६।१४॥

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छुट्ट-प्यट्ट लीसु खौत कोरि-साभाये,
 चम्पानाथुन्यि आजाये ॥११९६।१५॥
 हरगोपालस वकील-दरबारस,
 राक्षसस कति गेयु दीवता-बुद्ध ।
 कठ म्वकुलाविन बजि बालाये,
 चम्पानाथुन्यि आजाये ॥११९६।१६॥
 आनन्द-कोलन कजेयि चामन-क्राये,
 सिरिजकाकन दौपनस छाये थव ।
 ऋष्य-कन्यकन-हौन्द करव व्वपाये,
 चम्पानाथुन्यि आजाये ॥११९६।१७॥

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सभायि खौरुमय दधु-बुरान्यी,
 असि कर क्वंगु-तरकारीये ॥११९६।१८॥
 वरमुलि खौरुमय करु चौरस्य-चौरिय,
 वाज्जन द्युतुमय डाल्य-डालीये ।

राजव ख्येयिव-मालि आलु चोरस्य-चारिय,
 असि कर क्वंगु-तरकारीये ॥१११६।१६॥
 डलु-प्यठु अन्विमय अलु चोरस्य-चारिय,
 वाजिन दिचुमय मोरस्य-मारिय ।
 दाल ओलुव तय हाक गव जारी,
 असि कर क्वंगु-तरकारीये ॥१११६।२०॥

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असि कर राजन-सूत्य टकुदारी,
 वाजिन सूत्य फेर भवानी ॥१११६।२१॥
 पाण्डव-राजुनि वेलियाजादो,
 म्वंजि-कलियस स्वाद क्याह छुय ॥१११६।२२॥
 पाण्डव-राजनि बुधय-ब्रास्यो,
 द्वधय-नदस्यन स्वाद क्याह छुय ॥१११६।२३॥
 द्वसि-प्येठय करथम पोशु-लंजि पिलुवन,
 त्रेषि-कनि द्युतुमय आबि-जमजम ॥१११६।२४॥
 पाण्डव-राजुनि लाली-लालो,
 स्वनु-सुंद दंदु-खिलालुय कर ॥१११६।२५॥
 अथु छलुन द्युतुमय अमृतु-वोन्यिय,
 तुज्य करुन्य दिचुमय चन्दनु-लुश ॥१११६।२६॥

सर्ग २० - व्यूग^{६३}

हेंजे,-

प्येञ्जे-कूनस व्यस्तारु लिवुयो,
 अवतारु कृष्णयजुवाने ॥११२०।१॥
 व्यूग लेखायो समि-समि जाये,
 शाये श्रीभगवानाने ॥११२०।२॥
 व्यूग लेखायो लालु अमीरो,

मूरत छय बालु श्रीकृष्णान्धी ॥११२०३॥
 व्यूग लेखायो सिरियु-प्रकाशो,
 नकोश औनुमय लेखाने ॥११२०४॥
 व्यूग लेखायो सते रंगे,
 जंगे ओयो परमेश्वर ॥११२०५॥
 व्यीगिस चांनिस कखम पोशु-थरे,
 गरि ल्यूखुय हरिचन्द्र-राजाने ॥११२०६॥
 व्यीगिस चांनिस योकुफ तु चून्ये,
 जूनि वोलुय कुनु-पाथुर तु प्रास ॥११२०७॥
 व्यीगिस चांनिस शुराह गरय,
 मान्जि मरेदे भरायो ॥११२०८॥
 अछुरछि क्राजि ल्यूखुय कछकरु-व्यूगुय,
 राजुरैन्य-माजि थोवुय व्यीगिस प्रास ॥११२०९॥
 क्राजि ल्यूखुय व्यूग तय माजि थोवुय दंछिन^{६४},
 माल्य-सुन्दि अछिय-गाशेरो^{६५} ॥११२०१०॥

सर्ग २१ - महारैन्य तैयार करुन्य
 वारिवि-खातुरु

हेजे,-

साज छिय कौरान माज छिय मारान^{६६},
 वारिव्य छिय प्रारान कर वातख ॥११२११॥
 साज कम्य कौरुये साजुगरि-सुन्दुरे,
 लागुये ग्वन्दुरे गौन्दुरे पोश ॥११२१२॥
 साज कम्य कौरुये माजिहेन्जि व्यैसे,
 योहंय साज पूशिनय वान्से तान्य ॥११२१३॥
 अर्जन-महाराजो दिल थवू ताजय,
 साजु-रंस महारैन्य प्रजुलान छय ॥११२१४॥

याहू-चैशमन^{६९} सुरमु लागाये,
 आनु सोजाये वुछुन-क्युत ॥१२१५॥
 सुरमु लागाये सुरमय-श्रज्जे^{६८},
 गुमु वधुराये पाट्य-दजे सृत्य ॥१२१६॥
 दारि-किन्य दिचथम रुमाल दारिथ,
 स्वनु-मंजु नियिथम हियु^{६६} चारिथ ॥१२१७॥
 यूत लगि स्वनरस स्वनु-दान्य गरुनस,
 त्यूत लगि सान्य कोरि साज करुनस ॥१२१८॥
 आंगनु-अन्दुरय डूल्य^{७०} छ्यनु नेरान,
 खानुमाज कूर छ्यनु वाण्टु फेरान^{७१} ॥१२१९॥

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अमला कमला निर्मल दारिय^{७२},
 तोह्य बूजिव कन दारिथ तु क्याह ॥१२११०॥
 गौबुरुवोल आयोव जारिय-तु-पारिय,
 कोरिवाँल्य दितिस कनु-डोलीये ॥१२१११॥
 कर्मलीखायि मुचुरिस बरुन्यन तारिय,
 तोह्य बूजिव कन दारिथ तु क्याह ॥१२११२॥

सर्ग २२ - नेरुन

हेंजे,-

हथ-फलि जपुमाल फलि-फलि वुर्यज्यन,
 गरि-गरि कुर्यज्यस भवान्य नाव ।
 तुहुन्दि-कनि शारिका सानि कनि व्यतस^{७३},
 यह्य गर व्यतस रोजेनय ॥१२२१॥
 पाण्डव-राजो खुदुयो च्येतस^{७४},
 येमि गरि आहंस मुख धास्य-धास्य ।

दीवकी-माजि परन प्येतस,
यहैय गर च्येतस रोजेनय ॥११२२।२॥

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पोम्पुरच क्वंगु-मोण्ड यिजि छवु नेरे,
कोरि वारिव शेरि लांगिथ द्राय ॥११२२।३॥
यिजि छवु वसुदीव-राजुनि वेरे,
अमिस छवु द्वधुहनि-बतुहनि हाल ।
युथनु मालि सान्नि कोरि तमिकुय फेरे,
कोरि वारिव शेरि लांगिथ द्राय ॥११२२।४॥

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येति दिच क्वंगु-मोण्ड तति नो तछिज्यन,
कूर नो रछिज्यन लूकुहोन्द माल ॥११२२।५॥
कैहय छयख व्यौठ-व्यौठ म्वक्तु अलुरावान,
लदिनम तु लदय रंगु-नावन क्यथ ॥११२२।६॥
व्यसन-हन्जी व्यसु-सोन्दरिये,
व्यसु चान्नि दारि तु बरिये छयम ॥११२२।७॥
स्वनु-सुंजि गंगुजे त्रेष च्यो विष्णो,
अस्य नो दिमोनय प्येशनन-तान्य ॥११२२।८॥
स्वनु-सुंजि गंगुजे त्रेष च्यो रामो,
अस्य नो दिमोनय शामन तान्य ॥११२२।९॥
स्वनु-सुंजि गंगुजे रुपु-सुंजि ही^{१०५} छयय,
दयु-संजु द्रुय छयय वारु रछिज्यन ॥११२२।१०॥
माजे-हान्जी कुंजु-बरदारी,
ड्यकु-सरदारी नेरेहम ॥११२२।११॥
माजे-हान्जी कामि-टाछय कूरी,
माजि मा प्यनुये कामि च्येतस ॥११२२।१२॥

स्वन-सुन्दि इन्त्यकुलि रूपसुन्दि मूलो,
 कष्टवार ज्युनुथो पोशुनूलो ॥११२२॥१३॥
 केदुलस तरुखय खावाह छुनिथ,
 मालिन्यन करिज्ये आहीया ॥११२२॥१४॥^{१०६}

इति प्रथम भाग (कन्या-विवाह) समाप्त



द्वितीय भाग

पुत्र-विवाह (न्येचिव्य-लंगुन)

सर्ग १ - महाराजु पारावुन
तु तस खलथ गंडुन

हेजे,-

त्वता करितव ग्वरस तु चाटस,
रातस लोंग येन्यिवाल्याक संज ॥२॥११॥
वुछितव वसुदीव-राजुन गाटाह,
शिवनाथ दातु ओस मेहरबान ।
सामानु ओनुनस अकिसुय सातस,
रातस लोंग येन्यिवाल्याक संज ॥२॥१२॥

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कृष्ण येलि जाव तय दोह लोंग दरुन्यन,
सुभद्रायि गुरुच गण्ड्य बरुन्यन तल ॥२॥१३॥
कृष्ण येलि जाव तय गाहु प्येयि व्वाटिस,
वुरयो मंज-भाग त्रिटिस लाल ॥२॥१४॥

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कलमुक मीलि-फ्योर प्योय मालि वरुकस,
राजु ब्यूठ रवुकस लूख लेखुने ।
कलमदानस दवात तंचुय,

कंचुय गुमाशु लूख लेखनस ॥२॥१॥५॥
 वसुदीव-राजुनि यच्च दोलंचुय,
 द्वसव-प्येठ्य छस कनांचुय ।
 कोरेवालय-संजि जियाफंचुय,
 कंचुय गुमाशु लूख लेखनस ॥२॥१॥६॥

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नाविदस निश व्वलु इस्लाह करिथ,
 वस यारुबल खस श्राण कारिथ ॥२॥१॥७॥
 व्वस्तयकारो खूर रटू अस्तय,
 यिना रूप-दस्तय लोसानय ॥२॥१॥८॥
 माजे पनुन्ये सीर वसू बाविथ,
 चन्दनुव तन खस नाविथ तु क्याह ॥२॥१॥९॥
 खलथ छांडुनि द्राय हाकिमनिशीन,
 ब्रह्मा विष्णु तु माहेश्वर ॥२॥१॥१०॥
 खलथ छांडुनि द्राय आदी-आदी^{१०९},
 सोरुय ज्ञानाबादीये^{१०८} ॥२॥१॥११॥
 खलथाह ओनुमय सरि-ज्ञानुकंदुलय,
 अंदुलय महाराज-सांबाने ॥२॥१॥१२॥
 खलथाह ओनुमय गाहु लोगुय त्रावुने,
 ताह कौरुय माजे-भावाने ॥२॥१॥१३॥
 तोशखानु मुचुत्थमय राजुसुन्दि अमुलय,
 अन्नियमो शमलु तु जोरे-शाल ॥२॥१॥१४॥
 तालुवन ताबदानु ताखुशन बुखशुवार,
 राजुरेन्निय-माजि जाव कृष्ण-अवतार ॥२॥१॥१५॥
 तालुवन ताबदानु वारय-वारय,
 तारय ज्योतिष तु पण्डित ह्यथ ॥२॥१॥१६॥

तालुवन ताबदानु वारय-वारय,
कारदारु वारु-वारु व्वलुल्यज्यन^{१०६} ॥२१११७॥

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तीजु-सस्ति नीलुकण्टु सिरीय-भगवानो,
रूपु-तनि गंडुयो स्वनु-जामो ॥२१११८॥
थनु येँलि प्योहम गौबुर ल्यलुबानो,
सथ द्वधुमाजि छ्यय द्वध दीवान ।
अख दिनय तिमु सथ बैयि माँज पानो,
रूपु-तनि गंडुयो स्वनु-जामो ॥२१११९॥
संद्रु-मंजु खोरुमख लंद्रु-दुरदानो,
मूलु छुखं गोब तय तुलु लौतहार ।
हंटिस शूभान गौबुरु ल्यलुबानो,
रूपु-तनि गंडुयो स्वनु-जामो ॥२११२०॥
जग लौग तुलुमुलि ब्रग आयि पानो,
वेरि चान्यि तीरि लंग्य त्रावानो ।
तीरि सौम्बरुनि आय दीवता पानो,
रूपु-तनि गंडुयो स्वनु-जामो ॥२११२१॥
महाराज-सांबुन वोथ फराशखानो,
रंगु-नावन छिय प्रंग वथुरान ।
सुलि लद लालि-क्युत आनु-जाम्पानो,
रूपु-तनि गंडुयो स्वनु-जामो ॥२११२२॥
महाराज-सांबुन वालय तोशुखानो,
बरकन्दाजिन क्वछु भँस्थ-भँस्थ ।
येँछि चान्यि बब छुय द्वछु बांगरानो ।
रूपु-तनि गंडुयो स्वनु-जामो ॥२११२३॥
तोतो हारि वैन्यजि कँन्य-तँल्य पानय,

जाम-सूत्य काम छवय आदि-आन्त तान्य ।
 जाम पजि जामब्रान्द रुन्यि-दामानो,
 रुपु-तनि गंडुयो स्वनु-जामो ॥२॥१॥२४॥

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मामु-जुवन अन्यियो जामु-जूत्य पूरिथ,
 कामुदीवु शानु रोज़ दारिथ तु क्याह ॥२॥१॥२५॥
 तन्यि कम्य दिचुयो कृष्णन तु रामन,
 जामन वुछ्यतोस जेबायी ॥२॥१॥२६॥
 आगन लोदुयो गुर गौन्द तु दाजे,
 आगुबायि लजुयो कनुवाजे ॥२॥१॥२७॥
 कनुवाज्यन चान्यन चून्यि कम्य लाजे,
 रौछुख द्वधुमाजे क्वच्छे-क्यथ ॥२॥१॥२८॥

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जाविल्यन जामन मुकश ज़न तय,
 वनतय किविय^{१०} छिस मुखु नेरान ॥२॥१॥२९॥
 गुलाल-रंगु छ्यस मान्ज शूभन तय,
 परनीया-पारचुक लाग येज़ार ।
 राक्षसन तलुवार नेरि वायन तय,
 वनतय किविय छिस मुखु नेरान ॥२॥१॥३०॥

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दिमुयो दिलासु करुयो व्वलासु,
 पारुथो गिलासु-कुलिनय तल ॥२॥१॥३१॥
 श्वन्य गौय रुन्यन तु बैयि रौप्य-जौङ्गलन,
 पारुथो पादशाह-बौङ्गलन प्यठ ॥२॥१॥३२॥
 श्वन्य गौय रुन्यन तु बैयि रौप्य-डोन्यन,
 पारुथो पादशाह-बोन्यन तल ॥२॥१॥३३॥

छुहमो वसुदीव-राजुन आदन,
 पारुथो बादाम-बाग अन्दर ॥२११३४॥
 छुहमो वसुदीव-राजुन वजीर,
 पारुथो खंजूर-कुल्यन तल ॥२११३५॥

सर्ग २ - महाराजस दस्तार गण्डुन

हैंजे,-

सुमनु कपुसाह ववुनय आये,
 कृष्ण-महाराजुन्यि याँच्छाये ॥२१२१॥
 वसुदीव-राजुन्यन डारन द्राये,
 चूर दिनि द्राये ग्रूस्यबाये ।
 शबनम-लवि सृत्य खाँसिथ आये,
 कृष्ण-महाराजुन्यि याँच्छाये ॥२१२२॥

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वसुदीव-राजुन्यि जिछि-जिछि कपुसे,
 दपुसे कृष्णस करव दस्तारुहँन ॥२१२३॥
 रँथ्य वौथ तोसु तु अँथ्य^{११} व्यछुनोवुय,
 तँथ्य करनाँवुमय दस्तारुहँन ॥२१२४॥
 डालि वोत सुथुर तय बालि^{१२} व्यछुनोवुमय,
 मालि करनाँवुमय दस्तारुहँन ॥२१२५॥

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येँति गँयस वोवुरच-वान अथि-ह्यथ प्रैचिहँन,
 तति अँन्युम त्वरुदार दस्तारुहँन ॥२१२६॥
 वोवुरच ओँनुय त्वरुदार दौब्य ओँनुय मायुदार,
 भक्तावार गोबुरो गण्डू दस्तार ॥२१२७॥
 माँज-भवान्य आयि मँन्य भवुसरिये,

कृष्णस-क्युत ज़रिये-दस्तार ह्यथ ॥२।२।८॥
 दस्तार औनुमय गाहु लौगुय त्रावुने,
 ताह कौरुय माजे-भावाने ॥२।२।९॥
 दाय कंम्य द्युतुयो विश्वामित्रिय,
 प्येतुरिय गौण्डुयो खिरकि-दस्तार ॥२।२।१०॥
 शेठ गज दस्तार आठ गज त्वरु छुय,
 तमिकुय ज़रु छुय शोलु दीवान ॥२।२।११॥
 अरशि वौथ चीरु^{१३} तु सिरियस गण्डुवय,
 दयस मंगुवय आधेकार ॥२।२।१२॥
 दस्तारस ओय दछिन्य पौछुय,
 येच्छिय लौदुय माजि-भावाने ॥२।२।१३॥
 दस्तारस छय स्वनु-संजु ट्यकय,
 ड्यकय-बौडुय नेरेहम ॥२।२।१४॥

सर्ग ३ - गौन्द, ट्यौक इत्यादि लागुन

हेंजे,-

कन्दिलय अन्दुरय गौन्द साधायो^{१४},
 मन्दिलस^{१५} छुय पुति^{१६} मुबारक ॥२।३।१॥
 यिम कंम्य गरियो बंब्य तय माजे,
 दूर दसुवान तु कनुवाजे ॥२।३।२॥
 पोम्पुत्य-कंदुल्य क्वङ्ग वालायो,
 बुहुरी-कंदुलस सिन्दुराह जान ॥२।३।३॥
 याहू चैश्मन^{१७} सुरमु लागायो,
 आनु लदायो वुछुन-क्युत ॥२।३।४॥
 सुरमु लागायो सुरमय-श्रज्जे^{१८},
 गुमु व्वथुरय पाट्य-दजे सृत्य ॥२।३।५॥

सर्ग ४ - व्यूग

निवेदन - अमि खांतरु वुछिव द्वितीय खण्ड,

प्रथम भाग, सर्ग २० (पृष्ठ ८८-८९)

सर्ग ५ - होहवुर नेरनुच सखर तु नेरुन

हेंजे,-

पलुदार पांजार बूतुदार जामय,
 यसोवुलिहोन्द पांजामय ॥२॥१॥१॥
 छुन पुति पांजार दुश्मन जेर छुय,
 शेर छुय राजु-रामभद्रानुय ॥२॥१॥२॥
 व्यूग छुय प्रारान रेग्यो वसुमो,
 लसुमो तु गछुमो होहवूरुय ॥२॥१॥३॥
 बरु नेरुवुनुय करु सिद्धिदाता,
 माता-लक्ष्मीयि जेनुन्यि द्राव ॥२॥१॥४॥
 बारुन्य द्रावो द्यदुर्मस्य-दोरे,
 पोम्बुस्य-जोस्यन ताह कारान ॥२॥१॥५॥
 बारुन्य द्रावो टैक्य जु करिथ,
 थ्येकिथ अन्यज्यन त्वकट न्वष ॥२॥१॥६॥
 यजयमानस किजि-कूश खोरन,
 न्वषि गव मोहरन म्वल करुन्ये ॥२॥१॥७॥

G.M. College of Education
 Raipur, Bantalab
 Jammu.

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Dated... 30.11.06

सर्ग ६ - महारैन्य ह्यथ गरु वातुन

हेंजे,-

वसुदीव-राजुन्य दारायि दसिये,
 प्रारान-प्रारान लोसुनाविथ ॥२॥६॥१॥

दशरथ-राजु आव कशु तीर त्रावान,
 कौशल्या-मातायि वतु हावान ॥२॥६॥२॥
 पानु छचख व्वखल्य तय गेहेनु छुनी नावे,
 हावी कूच्य मालिन्युक सावेनोव^{११६} ॥२॥६॥३॥
 अर्जन-महाराजो ओम-द्वध च्यतुमो,
 होम-गाव दितुमो जाम-ब्रान्दस ॥२॥६॥४॥
 अर्जन-महाराजो हीलु मतु ह्यतुमो,
 नीलु-गुर दितुमो जाम-ब्रान्दस ॥२॥६॥५॥
 हशि-सूत्य छचयय जन्मुच कामुय,
 जाम-सूत्य गेछिनय ह्यतुय-ह्यत ॥२॥६॥६॥
 द्वधु-रुख चान्य खंच सतिमिंस अरुशस,
 व्वलु माज खोर थव फेरुशस-प्यठ ॥२॥६॥७॥
 स्वनुस्यवानु म्वनुस्यवानु^{१२०} पाट्यगस्यवानु पछसुय,
 तलय कूच्य कंचुय तान^{१२१} वछसुय छिय ॥२॥६॥८॥
 चर्कुदार जुवुरी तुर्कुछान्य गेरुखय,
 कर्मलान्य अनिखय ज़ोर कारिथ ॥२॥६॥९॥
 सेरि-लरि कंडुमख तख्तु-लरि चान्यमख,
 भक्तु-सूत्य ज़ान्यमख राजुकोमार ॥२॥६॥१०॥

इति द्वितीय भाग (पुत्र-विवाह) समाप्त

परिशिष्ट एवं द्वितीय-खण्ड-संबंधी

शब्दार्थ पद्यविवृति कार्यविधिनिरूपण तथा अन्य स्पष्टीकरण
(KHANDA-II - Explanatory notes):

१. पूशिट्य = पुशिट्य, पुशटि-तरीकु पारमुच ।
२. लोहुर्युक = लोहूरुक ।
३. खोसिथ = खेसिथ ।
४. ब्रोंठ ओस्य वनान "अंग्रीज़-राज्युक" ।
५. ब्रोंठ ओस्य वनान "मोर-वन्य" ।
६. यैत्यथ छु वनुन कोरिवाँल्यसुन्द नाव ।
७. पद्य-संख्या १।३।४२-४६ छये श्रीकृष्ण-राजानक-विरचित
"शिवपरिणय" प्यठु उद्धृत ।
८. कूछे = कुछे ।
९. इच्छि-मानु-पछि-सान = इच्छायि-सान, मानु-सान तु श्रद्धायि-सान ।
१०. खुश गव यी = कौछुमुत ओस यी ।
११. पद्य-संख्या १।३।६२-६५ छये श्रीकृष्ण-राजानक-विरचित
"शिवपरिणय" प्यठु उद्धृत ।
१२. पोम्बुर = दुसु, खेश ।
१३. डांखय = डखय, डखि, सहायक ।
१४. आँल्यतु = आँलि तु ।
१५. योमि सर्गुच पद्य-संख्या १।६।६-१४ छये श्रीकृष्ण-राजानक-विरचित
"शिवपरिणय" प्यठु सप्रज्ञमुच उद्धृत ।
१६. नन्दुन्यो = महाराजो ।
१७. ध्यानी = ध्यानु-सान, सूचिथ-समजिथ ।
१८. पठकु = दस्तारु-पौछ ।
१९. बर्मु = दर्भ, दर्भि-गासु ।
२०. तुमदयगी = बजर (उमदापन, उत्तमता) ।
२१. तुमराय = बंड्य-मेहाँनिव्य (उमरा, अमीर लोग) ।
२२. पोशेभारीये - यैत्यथ छि केंह वनान "पापय-भारीये",
मगर ति छुनु सही बासान यिथिस प्रसंगस या संदर्भस मंज ।
२३. अछुदारी = सुन्दर ।

२४. नन्दन - इन्द्र-सुन्दि बागुक नाव
(अर्थात् वन्दन दिक्षु छ्यफ, तूर गंज, ज़न वोत नन्दन योर) ।
२५. पद्य-संख्या १।६।३-१२ छै श्रीकृष्ण-राजानक-विरचित
‘शिवपरिणय’ प्यठु उद्धृत ।
२६. वैङ्गिस = महाराजस ।
२७. पोम्बुर = महारैन्य ।
२८. चिन्तामन = यंजमन, महाराजु-सुन्द पिता ।
२९. देण्टोन = हल्यबन्द, कमरबन्द ।
३०. भावनायि = भावनायि-सान ।
३१. सोर्जान्ये = दरपर्दु ।
३२. घरियाल = शंख ।
३३. दोङ्ग-दावालस = बजरस ।
३४. नन्द = नन्दिनी, स्वर्गुच कामुदीन (कामधेनु) ।
३५. पकुवान्यी = पकवुन्य ।
३६. वुछान्यी = वुछिन्य ।
३७. थजि = ठेकुरदारस ।
३८. घरियाल-वादा = शंखु-शब्द (वादा = वाद, शब्द, आवाज़, वजुन) ।
३९. भूतुरात = भूमि, ज़मीन, ज़मीन-ज़िरात (भूतुरात = भूतधानी, पृथिवी) ।
४०. नाख्यतु = नख्य तु, नखस-प्यठ तु ।
४१. मीनकु = क्रैक, रत्न, रत्नस समान ।
४२. आयुदरि = आयु-दौर, चिंरजीवी, आयुष्मान, उमरदराज ।
४३. पूश्यो = पुश्यो ।
४४. दीवुरायिस = ब्राह्मणस ।
४५. रुखि = हशि ।
४६. दामोदरस = दामोदरस, श्रीकृष्णस (महाराजस) ।
४७. “कैसरि-दस्तारस”- पथकुन आस्य वनान “छ्यैतिस-दस्तारस” ।
४८. दैछिन = दक्षिणा ।
४९. रुखिं = हशि ।
५०. भक्तु-वत्सल = भक्त यैमिस टाठ्य आसन, तिमन-प्यठ कृपालु तु दयालु ।

५१. शक्तिनाथ = शक्ति-होन्द स्वामी, भगवान शंकर ।
 ५२. निदिध्यासनु = बार-बार गहरु ध्यान करनु-सत्य ।
 ५३. आदिकार = अधिकार ।
 ५४. वुछ्य = वुछिथ ति ।
 ५५. दिहु-अन्धकारुक = जीवात्माहुक, अज्ञानकि अन्धकारुक ।
 ५६. पोह्य-पननुय = पोहनि-रत्यतु कुल्य-पनन ।
 ५७. भीषणु = हे भीषणात्मन्, हे शंकर ।
 ५८. नेमुच्यन = सत्य, शौच आदि नियम - तमिच्यन ।
 ५९. नारिज्यन = नाल्यन, पांज्वयन ।
 ६०. यमुक्क्यन = अहिंसा, दया इत्यादि (संयम) - तमिक्क्यन ।
 ६१. यननुय = डोस्थन, वास्थन, जमीनि-टुकरन ।
 ६२. चित्त-आकाश = हे चित्-आकाश-स्वरूप-आत्मन्, हे महादेव ।
 ६३. हाव नित मुख पनुनुय = न्यथ हावतम पननि मुखुक दर्शुन ।
 ६४. रुनु = निर्बल, शक्तिहीन, शिथिल ।
 ६५. विन = विना, बगोरुय ।
 ६६. अनिच्छायु = अकस्मातुय ।
 ६७. दय-धनु-प्रापथ = दैवात्मधनप्राप्ति, ईश्वर-सुदि अनुग्रहच प्राप्ति ।
 ६८. इन्द्र-चन्द्र = इन्द्र-सुन्द प्रकाश, तीज ।
 ६९. द्रगुनाव = द्रगुनाव म्यान् पन (मे दि तार यथ संसारस) ।
 ७०. उल्लंगिथ छुख त्रन गुणनुय = त्रिगुणातीत छुख (सत्त्व-रजस्-तमस् प्यैठ्य) ।
 ७१. शक्तिपातु-सूत्य = परमु-अनुग्रह-किन्य उत्पन्न सपुदमुत ।
 ७२. भक्त = भक्ति ।
 ७३. मैना-भावु हीमाल = यिथुकन्य मेनका करान हिमालयस भक्ति ।
 ७४. प्रेम-मस = प्रेमच मदिरा ।
 ७५. सात्थ = सारिय ।
 ७६. येमि सर्गुच पद्य-संख्या १।१३।१८-३६ छये श्रीकृष्ण-राजानक-विरचित
 "शिवपरिणय" महाकाव्य-प्यठ सपुजमच उद्धृत ।
 ७७. रीगिस = महाराजस ।
 ७८. पोरुहितिये = पुरोहितन, ब्राह्मणन ।

७६. मुल्लुद्रेण्ठ = बदनजूर, चैशिमबद ।
८०. पैतिये = पौत, वापस, दूर ।
८१. दूत = दैत्य, असुर, राक्षस ।
८२. गैयि पैतिये = पौत फीर्य, चैल्य वापस ।
८३. चेतस = च्येतस, स्मरण, याद ।
८४. बोलाकि-प्राकस = महाराजस (यैमिस बोलाक्य छि लांगिथ) ।
८५. नस्तुवाजिले = महारैन्थि (यैमिस नस्तुवाज छि लांगिथ) ।
८६. चार्काती = प्रक्रम (परिक्रमा) ।
८७. क्रोनुय = कबीलु, टोलु, कसक्वय, परिवार ।
८८. पद्य संख्या १।१५।३७-४१ छ्यै श्रीकृष्ण-राजानक-विरचित “शिवपरिणय” प्युठु उद्धृत ।
८९. “पोश-पूजा”- शीर्षक वनवुन छु पान्चन लीलायन-होन्द संकलन, यिमु श्रीकृष्ण-राजानक-विरचित “शिवपरिणय” महाकाव्य मंजु छ्यै उद्धृत सपुजमचु । यिमु दिशिष्ट लीलायि छ्यै अख-अंकिस पतु चवन परिच्छेदन-मंजु विभक्त करनु आमचु, तु मर्यादानुसार छ्यै अमी क्रमु सत्य यिवान वनवनु पोश-पूजायि विजि । यि मर्यादा करेयि आरम्भ लगभग १६३५ ई० मंजु स्व० श्रीमती जानकीदेवीयि, यिहुंजु “वनवुन” संकलन-कृति छ्यै प्रस्तुत करनु आमचु यथ पुस्तकस मंजु ।
९०. षडक्षरसुय = शिवसुय (युस “ॐ नमः शिवाय”-रूप छु) ।
यिम शे अक्षर (syllables) छि ओम्कार, न्कार, म्कार, शिकार, वकार त यकार ।
९१. अष्टस्यजु = अष्ट-सिद्धियि (the eight superhuman faculties: अणिमा लघिमा प्राप्तिः प्राक्काम्यं महिमा तथा । ईशित्वं च वशित्वं च तथा कामावसायिता ॥) ।
९२. यि छि वनवान महाराजु-महारैनिहन्दिस वतु-ख्यनस । अमिकिन्य छु यिवान यि वनवनु दुहुत्थलंगनस-पतु, मगर रेतलंगनस छि यि वनवान ब्रौठ येनी कालय, महाराजु यैलि छु बिहान सबि ।
९३. यि वनवुन छु कुनुय. वनवन्य संस्कारन (येनी कोरि-लंगनस, न्यौचिव्य-लंगनस तु मेखलि-महाराजस) व्गीगिस ।
९४. दैछिन = दक्षिणा ।
९५. अछिय-गाशेरो = अछिन-होन्द गाश ।
९६. व्गीगि-पतु आसु ज्ञानु लगान महारैन्थि पौरावुनस, तु मरुद आस्य लगान वुरुबलस-कुन । तति वुरुबलस आस्य तिम लगान माजु मारनस येनी कठ मारनस कुन तिव्याजि शामुचि सतरात्र-हंजु आस आसान करुन्य तैयारी ।

६७. याहू-चैशमन = व्येछ्यन अंछिन ।
 ६८. सुरमय-श्रज्जे = सुरमुदान्ये ।
 ६९. हियु = कुन्दन ।
 १००. इल्य = जाम्पानु ।
 १०१. छ्यनु वाण्टु फेरान = असि छ्यनु यिवान व्वन्दु त्रावुनस ।
 १०२. दारिय = दैर्य, बान्धव ।
 १०३. व्यतस = व्यथ, विस्तता ।
 १०४. च्येतस = च्यतस, याद ।
 १०५. ही = नय ।
 १०६. अमि-पत्तु गव महारैन्थि वारिवि वनवुन यैलि तोर वाति । सु बुछिव पृष्ठ ६६-१०० प्यठ ।
 १०७. आदी-आदी = सुवुहय ।
 १०८. ज़ानाबादीये = ज़ानुकदल-तरफु (ज़ैनाबाद ओस ब्रौठ अथ अलाकस नाव, युस ज़ैनुल-आविदीन वादशाहन येनी बडशाहन ओस बसोवमुत) ।
 १०९. व्वलुल्यज्यन = पाराव्यज्यन ।
 ११०. किविय = किथिय ।
 १११. अंध्य = अथु-सूत्य ।
 ११२. बालि = म्ये ।
 ११३. चीरु = अकि कुस्मुक रत्न ।
 ११४. सार्थायो = कडायो ।
 ११५. मन्दिलस = दस्तारस ।
 ११६. पुत्ति = पुत्तु ।
 ११७. याहू चैशमन = व्येछ्यन अंछिन ।
 ११८. सुरमय-श्रज्जे = सुरमुदान्ये ।
 ११९. सावेनोव = बजर ।
 १२०. म्वनुत्थवान = चून्थि लागनवांल्यसुन्द वान ।
 १२१. तान = वस, ज़ेवर ।



वनवुन

तृतीय खण्ड

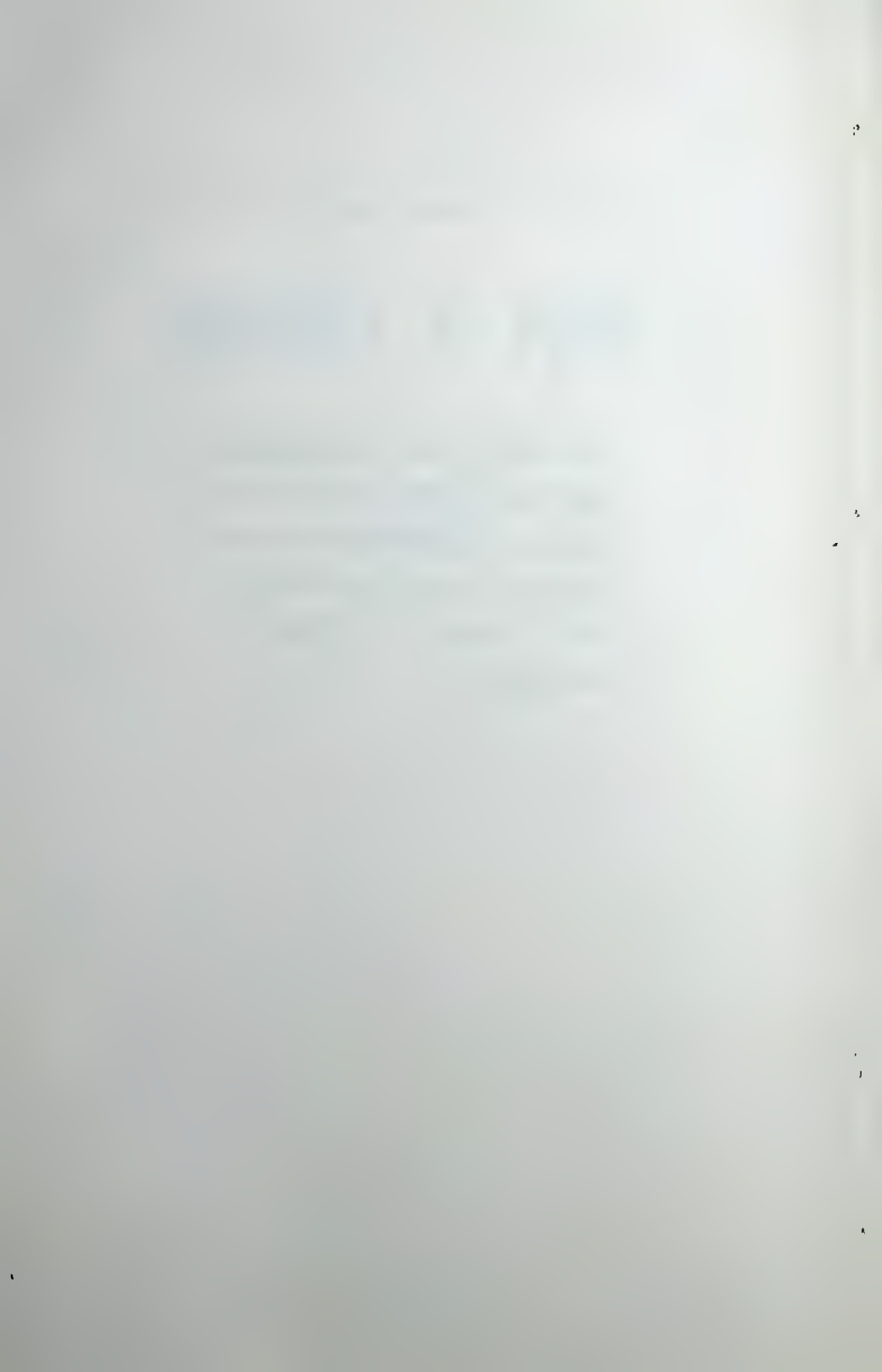
[यज्ञोपवीत एवं मेखला-संस्कार]



प्रथम भाग

लिवुन तु मांन्जिरात*

*अमि खातुरु वुछिव प्रथम खण्डुक
प्रथम भाग तु द्वितीय भाग, पृष्ठ ११-२२।
लिवुनुक तु मांन्जिराच-होन्द वनवुन
छु कुनुय तु यकसान त्रनुवुन्य संस्कारन,
येनी मेखलायि, कोरिलंगुनस तु
न्येचिव्यलंगुनस ॥



द्वितीय भाग

दिवुगोन*

*अमि खांतुर वुछिव प्रथम खण्डुक
तृतीय भाग, पृष्ठ २३-३० । दिवुगोनुक
यि सोरुय वनवुन छु कुनुय तु यकसान
त्रनवुन्य संस्कारन, येनी मेखलायि,
कोरिलंगुनस तु न्येचिव्यलंगुनस ।

अमि तृतीय भागुक्य सर्ग १, २ तु ३
(यिहिंघ शीर्षक छि क्रमशः “दिवुगोन-जायि
लिवुन”, “सामुग्रीयि वनवुन” तु “कलुशस
पूजा”- पृष्ठ २३-२८) छि मेखलायि-दोह
यिवान दुबारु वनवनु । बेशक, मेखलायि-हंन्ज
क्रिया छ्ये आरम्भ सपुदान क्रमशः यिमवुय
त्रैयव सर्गव-सूत्य । अन्तर छु कीवल यूतुय
कि “दिवयगोनस” बदलु छु यिवान वननु
“हुमस”, येनी “दिवुगोन” बदलु छु यिवान
“हुम” शब्द इस्तेमाल करनु मेखलायि-प्यठ ।

अमी मुताबिक छु व्वन्य येमि-पतु तृतीय भाग
आरम्भ सपुदान येमि खण्डुक ॥



तृतीय भाग

यज्ञोपवीत संस्कार, मेखलायि-दोह

सर्ग १ - हुमुचि-जायि लिवुन

हेंजे,-

स्वन-सुंदि टुंगुरे तु रुपसुन्दि बेलो,
लमय वालिव शेलय म्यंछ ॥३१११॥

जमुना-जल तु गंगय-म्येचे,
हुमस-क्युतुय लिवांसे ॥३११२॥

गंगुबल तोरुमय गंगवाँ-नौटुय,
फालिलु व्वाटुय लिवांसे ॥३११३॥

गंगुबल तोरुमय गंगुवोन्य नावन,
हावसु कान्येन्य लिवांसे ॥३११४॥

जमुना-जल तु गंगुवोन्य पिवुते,
दीवुते कान्येन्य लिवांसे ॥३११५॥

महादीव-पतुकुय श्रूच पोन्थ तोरुमय,
हुमस-क्युतुय लिवुनोवुमय ॥३११६॥

शिश्रमनाग्य वछुखय ओमुरावतिये,
श्रीसरस्वतिये कान्येन्य लिव ॥३११७॥

द्वधुकि हरु-सूत्य कान्येन्य लिवुयो,

ओरु यीयु ब्रह्मा खिरच वथुरोस ॥३११८॥
 वोशुनारि थोवुयो पोशुबाग लीविथ,
 दशरथ-राजु खोत श्राण कोरिथ ॥३११९॥
 स्वर्गु खोत सालिग्राम अर्णुन्यि वेरे,
 धर्मच जाय लोँग छण्डान्ये ॥३११९०॥

सर्ग २ - सामग्रीयि वनवुन

हेंजे,-

हुमस ब्यूठुहोम ग्वर-ह्यथ तु पानय,
 स्वनु-सुंघ बानय वहारांसे ॥३१२१॥
 येति छुवु माजि-शारिकायि-होन्द थानय,
 येतिकिस थानांस दीवता ज्ञान ॥३१२२॥
 योत यीयु नारायण लक्ष्मी-सानो,
 स्वनु-सुंघ बानय वहारांसे ॥३१२३॥
 ग्वडन्य खारुसी चोंग तु द्रुपुय,
 रूपय नाराणजूवाने ॥३१२४॥
 ग्वडन्य खारुसी चोंग तु द्रुपुय,
 रूपय कोलुश वहारांसे ॥३१२५॥
 खारुसी तेल मारेदु तु श्रुफल,
 सुफलु लक्ष्मी प्रावेहम ॥३१२६॥
 खारुसी तेल मारेदु तु बादाम,
 आदनु ज़ोयाय तु लशेनय ॥३१२७॥
 खारुसी तेल मारेदु तु मादल,
 आदनु-बोजुय लशेनय ॥३१२८॥
 खारुसी तेल मारेदु तु डून्थिय,
 ज़रुमुच यूनी चंजीयो ॥३१२९॥

मंज रोब्रुखानस इन्निय सासाह,
 दासास रुमु-ऋषोनुय आय ॥३१२।१०॥
 हुमस खारिमय त्रिशलु इन्निय,
 ब्रह्मा विष्णु तु माहीश्वर ॥३१२।११॥
 हुमस ब्यूठहाम पूरय-दाय मुखय,
 अमि सुखु बरिहम वान्से सास ॥३१२।१२॥
 हुमस ब्यूठहाम दछिन्ये दारे,
 हाराय-ब्रारे स्यदाय-स्योद ॥३१२।१३॥
 अरुशे वंध्यमति अर्जनु-दीवो,
 फरुशस प्यठ कर कलुशस जाय ॥३१२।१४॥

सर्ग ३ - कलुशस पूजा

हेजे,-

कलुशस पूज कर व्वत्यमि नरो,
 हरी-हरु तु हलुधारो ॥३१३।१॥
 कलुशस पूज कर दर्भे-तुल्यो,
 टाम्पठ-कुलि वसुदीव-राजाने ॥३१३।२॥
 कलुशस पूज कर पम्पोशु-पंत्रो,
 म्वक्तु-छत्र वसुदीव-राजाने ॥३१३।३॥
 कलुशस पूज कर दशुलूक-पालो,
 लालव-खुतय व्वत्यामो ॥३१३।४॥

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कलुशस पूज कर अर्घु तु पोशो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३१३।५॥
 आदनु फोलहाम बादाम-पोशो,
 गोशस रंठथम पर्वतु जाय ।
 बरुग चोन सबुज तय म्यवु चोन खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥६॥

सूथिय फोलहाम चूठी-पोशो,

गोशस रंथम कुलिस-प्यठ जाय।

बरुग चोन सबुज तय म्यवु चोन खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥७॥

लंगु-लंगु फोलहाम च ति टंगु-पोशो,

गोशस रंथम कुलिस-प्यठ जाय ।

बरुग चोन सबुज तय म्यवु चोन खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥८॥

जीठिय फोलहाम गुलाब-पोशो,

गोशस रंथम थरि-प्यठ जाय ।

बरुग चोन वजुल तय मुशुक चोन खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥९॥

हारिय फोलहाम चु ति पम्पोशो,

गोशस रंथम सरस-मंज जाय ।

चु ति छुख माजि-शारिकायि हौन्द खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥१०॥

श्रावुन्य फोलहाम दातुरच-पोशो,

गोशस रंथम छुटस-प्यठ जाय ।

चु ति छुख सांदाशिवस खोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥११॥

भादुरचप्यतु फोलहाम कपुसे-पोशो,

गोशस रंथम डारस-मंज जाय ।

यैरिलूकि परलूकि परदापोशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३॥३॥१२॥

आंशिद्य फोलहाम जाफुरच-पोशो,

गोशस रटथम बागस-मंज जाय ।
 चु ति छुख ठोकुरसांबस खोशो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१३॥
 कार्तिकु फौलहाम चु ति क्वंगु-पोशो,
 गोशस रटथम पोम्परु जाय ।
 चु ति छुख ब्राह्मण-जन्मस खोशो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१४॥
 अनन्तनाग्य-वांते लोंगुयो गोशो,
 भवन-नागास दिव्याह जान ।
 चाकुबलु प्यतुरन म्वकुलेयि त्रेषो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१५॥
 शुपुर्येन्य-वांते लोंगुयो गोशो,
 दिगाम्य-नागस दिव्याह जान ।
 कन्युकन तु बालुकन म्वकुलेयि त्रेषो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१६॥
 नुनुरच-वांते लोंगुयो गोशो,
 गंगयबालस दिव्याह जान ।
 बुथ्यशेरि वासान लंजिमो त्रेषो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१७॥
 दारिद्य-वांते लोंगुयो गोशो,
 शारदबालस दिव्याह जान ।
 माजि-शारदायि-होन्द दर्शुन डेशो,
 स्वरिव तपु-ऋषव सांदाशिव ॥३।३।१८॥
 पहलगाम्य-वांते लोंगुयो गोशो,
 अमरनार्थास दिव्याह जान ।
 सांदाशिव-सुन्द दर्शुन डेशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३१३१६॥

कन्यकाह रखेयि वनुक्यव ऋषव,

खारिथ तु नियिहम दाण्डक-वन ।

रामचन्द्रन सोथ द्युत युथ नु जांह नांशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३१३२०॥

वसुदीव-राजुनि धर्मु-पुरोषो,

जायि-जायि लंघथम देवानखान ।

स्वटुकुव्य चीन्य तय म्वत्तुव्य पांशो,

स्वरिव तपु-ऋषव सांदाशिव ॥३१३२१॥

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कलशुनि जाये व्वछय आन्तुदारय,

कलशस पूजा वारय कर ॥३१३२२॥

अरुशे वध्यमति अर्जन-दीवो,

फरुशस प्यठ कर कलशस पूज ॥३१३२३॥

सर्ग ४ - अग्निकुण्ड साधुन

हेजे,-

मैच्यतु पान्यिस खौत खम्बीरय,

गम्भीरु असि खौर अग्नय-प्यण्ड ॥३१४१॥

कैसुरि-कन्यि क्वंग तय पान्यि-कन्यि अमृत,

सोम्बुरिथ असि खौर अग्नय-प्यण्ड ॥३१४२॥

अग्नय-कुण्डस स्वनु-संजु सेरे,

जेरि-जेरि असि खौर अग्नय-कुण्ड ॥३१४३॥

अग्नय-कुण्डस चीन्य कैम्य खारिय,

अपारि खारिय नाराणी ॥३१४४॥

अग्नय-कुण्डस स्वटुकुव बर छुय,

हर छुय प्रारान दरशानस ॥३१४५॥

वसुदीव-राजुन स्वठकुव बर छुय,
गोबुर छुख वसुदीव-राजानुय ॥३।४।६॥
कृष्ण-भगवानो विद्याधर छुय,
ग्वर छुय प्रारान दरशानस ॥३।४।७॥

सर्ग ५ - अग्निकुण्ड सन्दुरावुन

हेजे,-

स्वन-संजि मकुचे रूप-सुन्द दन छुय,
वन खंत्य चन्दुन चटाने ॥३।५।१॥
अग्न सन्दुरावुसी चन्दनु-गनय,
वनय वालुसी तुलसी-काठ ॥३।५।२॥
अग्न सन्दुरावुसी चन्दनु-लुशे,
जिनिय-त्रुशे लागीसे ॥३।५।३॥
अग्नय-कुण्डस सन्दुरसी त्रुंगुलाह,
मंगला जंगे अनासे ॥३।५।४॥
अग्नय-कुण्डस जंगि कुस ओये,
मंगलादीवी तु नन्दिकीश्वर ॥३।५।५॥
नाराणजूवस मांगय मंगे,
कन्यक जंगे अनासे ॥३।५।६॥

सर्ग ६ - नारचबंध खारुन्य

हेजे,

आकाश वछुखय इन्द्र-गरु चायुखय,
आयुखय रुचु-रुचु कामि करुने ॥३।६।१॥
दीवकी-माजी हुरि बेछेयुखय,
मुरि हाथ द्रायुखय रत्नयफल ॥३।६।२॥
कृष्ण-महाराजुनि वरुगस चायुखय,

आयुखय रुचु-रुचु कामि करुने ॥३॥६॥३॥

नारायण-सुन्द ध्यानाह सौरुथय,

श्राणाह कौरुथय गंगायि-मंज ॥३॥६॥४॥

अन्यगटि कन्यन-सूत्य करिथ नालुमौतिये,

व्वथी सरस्वतिये तरुङ्गथ गण्ड ॥३॥६॥५॥

अवुलय रंजुथय नास्चबन्धु थांजुय,

शाबश शारदा-मांजीयेय ॥३॥६॥६॥

दाण्डक-वनुच ऋषबायीये,

दिवुरायिस मंगी नांरीबन्ध ॥३॥६॥७॥

वसुदीव-राजुन्य^३ आन्तन-मालिय,

दान्तनु-सूत्य खार नांरीबन्ध ॥३॥६॥८॥

वसुदीव-राजुन्य वान्यन्य कूरिय,

कान्यन्य-प्यठ खार नांरीबन्ध ॥३॥६॥९॥

वसुदीव-राजुन्य गाटुज कूरिय,

पाटिव्य खास्चथय नांरीबन्ध ॥३॥६॥१०॥

वसुदीव-राजुन्य प्वखतय कूरिय,

म्वक्तुव्य खास्चथय नांरीबन्ध ॥३॥६॥११॥

वसुदीव-राजुन्य असुवुन्य कूरिय,

प्रसुनुक्य खास्चथय नांरीबन्ध ॥३॥६॥१२॥

शाबश तस माजि यस माजि जायख,

प्यायख तु खास्चथय नांरीबन्ध ॥३॥६॥१३॥

सर्ग ७ - पोशाक लागुन^४

हेजे,-

फुकुकिय^५ प्यरन मुखु किविय^६ द्रायय,

सुखुसंघ्य यंजमनबायीये ॥३॥७॥१॥

चिकुन्य प्यरन थ्यकुन्य बान्धव,

ईश्वरस्य यच्छुखय यजमनबाय ॥३॥७॥२॥
 ऐक्यपूचि टेण्ड्यमान्ज नरि छयखय तारान,
 यायुमस छि कारान त्वलुमतुलाय ॥३॥७॥३॥
 ऐक्यपूचि चान्ये अरतलि-वंधुर,
 म्येथुर आये गुलिम्यूठुय ह्यथ ॥३॥७॥४॥
 छायकु-मांजी छायकु छुयय,
 ठठनदार दूरन तु जाल्य-जुमुकन ॥३॥७॥५॥
 पुश्यतु-मांजी पुश्यतु छुयय,
 न्वष छयख हरिश्चन्द्र-राजानी ॥३॥७॥६॥

सर्ग ८ - महाराजस ज़रु कासुन्य

हेजे,-

वरियस सोम्बुरमय मुठ तय करय,
 कृष्णान्य जरयकासुयि-क्युत ॥३॥८॥१॥
 ज़रु कासायो करु-मुठ सिवुयो,
 हंगु छोग थवुयो भवानि-बल ॥३॥८॥२॥
 बबन पनन्य गोरुयो स्वन-सुन्द खूरुय,
 ग्वरन कौरुयो चूडाकार ॥३॥८॥३॥
 दीवी-आंगनु ज़रु कासायो,
 गरि करायो मेखलि संज ॥३॥८॥४॥
 नाविदस निश व्वलु इसलाह करिथ,
 वस यारुबल खस श्राण करिथ ॥३॥८॥५॥
 व्वस्तयकारो खूर रटू अस्तय,
 यिना रूपु-दस्तय लोसांनय ॥३॥८॥६॥
 वसुदीव-राजुनि जाफल-जण्डो,
 छांगिस दिमुयो ब्रह्मयगण्ड ॥३॥८॥७॥
 ज़रु कासिथ द्राख औबुरु-तलु सिरियो,

गौबुर छुख वसुदीव-राजानुय ॥३॥८॥८॥
 लूंग्य दूर तय खूर द्यू धर्मस,
 ब्राह्मण-जन्मस नांमस्कार ॥३॥८॥९॥
 माजे पनुन्ये सीर वस बाविथ,
 चन्दुनुव तन खस नाविथ तु क्याह ॥३॥८॥१०॥
 सेरे-रांसय तन नावायो,
 व्वटि हावायो अग्नय-कुण्ड ॥३॥८॥११॥

सर्ग ६ - महाराजु ब्येहनावुन यज्ञस-प्यठ^९

हेजे,-

मालिस तु ग्वरस निश ब्यूठूखो,
 दय ड्यूठूखो भाग्येवान ॥३॥९॥१॥
 मालिस खोवुर्य ग्वरस दछिन्य,
 व्वन्य चें रछिनय श्रीभगवान ॥३॥९॥२॥

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आचुमन करुन्य -
 वसुदीव-राजुनि मन्यक्रेकु गौबुरो,
 स्वन्य-वाजि-सूत्य कर आचयमन ॥३॥९॥३॥
 द्वधु ग्यवु गुहि गृमितु नाबद सौम्बुरिथ,
 अमृतु-सूत्य कर आचयमन ॥३॥९॥४॥

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ट्यौक करुन -
 दातो करुस ताबेदारी,
 ग्वरो लागुस शेरस ट्यौक ॥३॥९॥५॥
 महाराज-साबुन्य गुस्य गण्ड बागस,
 बडि ब्राह्मणु लाग दातस ट्यौक ॥३॥९॥६॥
 म्वक्तु-चवडोलस तक्ति-रावानस,

ट्योँक लाग पादशे-देवानस ॥३।६।७॥
 ड्यकु प्रजोलुय तु ट्योँक व्वजोलुय,
 म्वलुल गण्डिन्यस काङ्कनबन्ध ॥३।६।८॥
 ड्यकस ट्येँकिस तु काङ्कनबन्धस,
 माँजे वन्दुसी चन्दनु-तन ॥३।६।९॥

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आदिदर्शुन करुन -
 दशरथ-राजुन पोशु-ख्युर बौरुमय,
 चन्दनुव गौरुमय व्वमनहोर ॥३।६।१०॥
 श्रीफल-सूतिन करु आदिदर्शुन,
 सुफल लक्ष्मी प्रावेहम ॥३।६।११॥

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अँग्नस आहुति दिन्य -
 अँग्नवतुर अँनिमय ताशेवानय,
 अँग्नय-राजु यौत पानय आव ॥३।६।१२॥
 अँग्नवतुर अँनिमय सरि-जानुकदुलय,
 अँदुलय महाराज-साँबान्यो ॥३।६।१३॥
 अँग्नवतुर अँनिमय बारे-बारे,
 धारि-धारि म्यवु हुम सारि म्यदु-सान ॥३।६।१४॥
 थलि-थलि फौलुहम पदुमा-पोशो,
 फलि-फलि नाबद अँग्नस हुम ॥३।६।१५॥

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अछुर धुन -
 चाटुहाल-क्युतुय सामानु कौरुमय,
 दूज मिलुर तय रंगु-कलुमुय ॥३।६।१६॥
 चाटुहाल गछुनस बाजुत्थ वथ छयय,
 सथ द्वधु-माजि छयय द्वध दीवान ॥३।६।१७॥

कृष्ण गोम चाटुहाल वति मंठुस मिलुरुय,
 कृष्णो लंजियो बैन्य तुलुरुय ॥३६।१८॥
 स्वन-सुन्दि दरदलु रुपु-सुन्दि कलुमो,
 ग्वडुन्युक अछुर छुय वुमावो ॥३६।१९॥
 वुमावो स्वयमसो त्यैविस-ते पैरिजे,
 ग्वडन्य करिजे प्राणायाम ॥३६।२०॥
 सन्ध्य-पासुक^६ तय श्राणुविध पैरिजे,
 ग्वडन्य सौरिजे दय-सुन्द ध्यान ॥३६।२१॥

सर्ग १० - योन्यु बनावुन

हेजे,-

सुमनु कपसाह ववुनय आये,
 कृष्ण-महाराजुन्य यच्छाये ॥३१०।१॥
 वसुदीव-राजुन्यन डारन आये,
 चूर दिनि द्राये ग्रस्यबाये ।
 शबनम-लवि-सूत्य खासिथ आये,
 कृष्ण-महाराजुन्य यच्छाये ॥३१०।२॥

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वसुदीव-राजुन्य जिछि-जिछि कपुसे,
 दपुसे कृष्णस करव योन्येहन ॥३१०।३॥
 रंथ्य वौथ तोसु तु अंथ्य व्यछुनोवुमय,
 तंथ्य करुनावुमय योन्येहन ॥३१०।४॥
 डालि वोत सुथुर तय बालि व्यछुनोवुमय,
 मालि करनावुमय योन्येहन ॥३१०।५॥
 शारिका-भगवतीयि सुथुर कौतूयो,
 योन्य लौदूयो नाराणी ॥३१०।६॥

दीवृति व्यछुनुय तु कन्यकि कोतुय,
योन्वि लोदूयो नाराणी ॥३१०१७॥
नाराण-जूवस मांगय^{१०} मंगे,
कन्यक जंगे अनोसे ॥३१०१८॥

सर्ग ११ - महाराजस योन्नु
नाल्य छुनुन

हेजे,
खुजिथ गोण्डुमय दर्भि-डेण्टोनुय^{११},
बूजिथ ईश्वर सोनुय आव ॥३११११॥
कृष्ण-भगवानस मृगाजल नाली,
माल्य छुनिसय किनु ब्रह्माणी ॥३१११२॥
क्वंगु तु स्येन्दुरे वधियो ब्राटिय,
ब्राह्मणु पिलुनुस आटीपन ॥३१११३॥
दय-सुन्दि धर्मु इन्दु-सुन्दि ध्यानय,
ब्राह्मणु पिलुनुस श्राणयपठ ॥३१११४॥
समिथ तु कुकिलव थदि कुठि ओल यूर,
माल्य छुन जाल्य-योन्नु नाल्य गौबुरस ॥३१११५॥
चस गव असुरन बरुग आयि बोन्त्यन,
ब्राह्मणव गथ कर योन्त्यस-पथ ॥३१११६॥
त्रै बैन्वि थविमय चै व्यवहारस,
योन्नु-लरु-तारय प्रारेहम ॥३१११७॥
बबु-संजु त्रै लरु ग्वरु-संजु त्रै लरु,
शुलुर योन्ने प्रावेहम ॥३१११८॥
चौवुह पक्षुयाग दुसतथ शान्चय,
ब्रान्च-रोस प्रोवुथम ब्राह्मण-तीज ॥३१११९॥

चै दीवु^{१२} त्रै नेथुर वथिय आकाशो,
 अन दीवु दशरथु व्वमब्रेशो^{१३} ॥३॥११॥१०॥
 कृष्ण छु मालिस तु ग्वरस नीशो,
 कृष्ण छु परान गायत्रैयि हुम ।
 कृष्णो गायत्री वळुय आकाशो,
 अन दीवु दशरथु व्वमब्रेशो ॥३॥११॥११॥

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योन्यस च्यानिस स्वनु-संजु चैचे,
 कुकिलि कोतरु-बचे ज़ाव ॥३॥११॥१२॥
 योन्यस च्यानिस जंगि कुस ओयो,
 मंगला-दीवी तु नन्दिकीश्वर ॥३॥११॥१३॥

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च्चयशीत-लछ जीवु-जाच व्वलुगिथ आखो,
 चाखो ब्राह्मण-जन्मस मंज ॥३॥११॥१४॥
 चित्रय-जूनुपछु-नवुम दोह ज़ाखो,
 कौशल्या-मातायि रामु-अवतार ।
 रावुणस लंकायि गालुनि आखो,
 चाखो ब्राह्मण-जन्मस मंज ॥३॥११॥१५॥
 वहिकय-जूनुपछु-च्चदुश दोह ज़ाखो,
 पार्वती-दीवियि महागणपत ।
 लम्बोदरीयि खेलुनि आखो,
 चाखो ब्राह्मण-जन्मस मंज ॥३॥११॥१६॥
 भाद्रपदु-गटुपछु-ओठुम दोह ज़ाखो,
 दीवकी-मातायि कृष्णु-अवतार ।
 शुराह-सास गूपीयि वरुने आखो,
 चाखो ब्राह्मण-जन्मस मंज ॥३॥११॥१७॥

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अश्वमेधु-यज्ञस यज्ञोपवीतस,
 त्रै लरु आये जनुम ह्यथ ॥३॥११॥१८॥
 उग्रसेन-राजुन्य^{१४} कूर ब्वनु प्याये,
 तेष्यस तु पुनर्वसस प्यठ ।
 कृष्ण-भगवानुन्यि जन्मस आये,
 त्रै लरु आये जनुम ह्यथ ॥३॥११॥१९॥
 योन्यस च्यानिस रूप तय रून्ये,
 यि कस राजेरैन्ये जाव ।
 योन्यस च्यानिस स्वनु-संजु चून्ये,
 यि कस राजेरैन्ये जाव ॥३॥११॥२०॥
 यैहैय जाव कंसासुरुन्यि बैन्ये,
 रनि जाव वसुदीव-राजाने ।
 कृष्णो लजियो माज तु बैन्ये,
 यि कस राजेरैन्ये जाव ॥३॥११॥२१॥

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सतनुय वरियन कौरुमय लोलु-लोलय,
 हुमस-प्यठ छुख शोलु दीवान ॥३॥११॥२२॥
 सतनुय वरियन कौरुमय गूरु-गूरय,
 हुमस-प्यठ छुख दूरम-शाह ॥३॥११॥२३॥
 चेरु तु बादाम लदुयो थालस,
 लालस हुम तय अरुणे रूथ ॥३॥११॥२४॥
 चेरु तु बादाम लदुयो त्वंगुने,
 असवुन्यि हुंगुन्ये हुम कारान ॥३॥११॥२५॥
 बानुकुठि कौडुमय चेरु-फौत दौबुये,
 खौब दिथ छुहमा हुम कारान ॥३॥११॥२६॥

सर्ग १२ - महाराजु नेरि व्वन्य भिक्षायि

हेजे,-

शाबश कृष्ण-महाराजुन्य बैन्निये,
 समिधन थन्न्यये मलासे ॥३१२११॥
 वसुदीव-राजुनि लालु तु दूरो,
 अथन समिधय-मूरय छय ॥३१२१२॥
 उग्रसेन-राजुन्य रिक्खाबाये^{१५},
 भिक्षायि धारन द्रोयीये ॥३१२१३॥
 ग्वरन करुयो कन्न्य-तल्य^{१६} शिक्षा,
 बीछिथ अन्न्यज्यस भिक्षायि-धार ॥३१२१४॥
 हाथीपोरुच चान्द्य मंगुनावुमय
 भिक्षायि थालाह गरुनोवुमय ॥३१२१५॥
 दोहस ग्युन्दुथम तासस तु खासस,
 मासि तु गोहम अम्भीदे ॥३१२१६॥
 दोहस फ्यूरुहम डबय-लत्थन,
 बबन ति गोहम अम्भीदे ॥३१२१७॥
 दोहस फ्यूरुहम चाकयवारत्थन,
 काकन ति गोहम अम्भीदे ॥३१२१८॥
 कृष्ण-महाराजस अथन वाज्ये,
 माज्यन ति गोहम अम्भीदे ॥३१२१९॥
 कृष्णनि ज्यनय स्यजु गयि कान्ये,
 नान्यन ति गोहम अम्भीदे ॥३१२१२०॥
 चाहम ईश्वरजूवुन्न्य ग्वफे,
 प्वफि ति गोहम अम्भीदे ॥३१२१२१॥
 ट्यैकिस-मंजभाग करुयो चिवय^{१७},
 जुवन^{१८} ति गोहम अम्भीदे ॥३१२१२२॥

तासस तु खासस कजिथम गेन्ये,
 बेन्यन ति गोहम अंभीदे ॥३।१२।१३॥
 नामु लदय कामुदीवु खसू सान्नि हेरे,
 मामुजूवु व्यनुधुरस मोहरा त्राव ॥३।१२।१४॥
 भिक्षायि व्वच्छुयो रूपये तु मोहरय,
 शोहरत गायि संसारस अज्ज ॥३।१२।१५॥
 भिक्षायि व्वच्छुयो रूपये तु मोहरय,
 ग्वरस थव पुत्ति^{१६} खोरन-तल ॥३।१२।१६॥
 नीलयवटस खोर जोनूथो,
 ग्वर जोनूथो परमेश्वर ॥३।१२।१७॥

सर्ग १३ - यज्ञस वीद परुन तु
 आहुतियि दिन्यि

हेजे,-

यियिव मालि ब्राह्मणव सान्नि छु संग्गाह,
 धर्मच गंगा द्रायेवो ॥३।१३।१॥
 यियिव मालि ब्राह्मणव खंसिव सान्नि हेरे,
 लागिव मालि ट्यो^१क पोश अर्घ शेरे ॥३।१३।२॥
 स्वर्गु-बठि पण्डिताह औनुमय गारिथ,
 हुमस कित्य दीयु पोश चारिथ ॥३।१३।३॥
 यी कौर तल-पातालु-क्यव ऋषव,
 तति आयि वुछिथ तु यैति कौर हुम ॥३।१३।४॥
 कोहु-तलु पोन्थ द्राव चाव नागुरादस,
 ग्वरन कौर बागस यागुत्थ हुम ॥३।१३।५॥
 ओगुन्य मेखल अहिरावाणस,
 त्रेगुन्य मेखल तारानस ॥३।१३।६॥

अन्वि गाश ओयय कन्वि पोन्वि द्रोयय,
 वन्वि कुल ज़ोयय तु लशेनय ॥३॥१३॥७॥
 गुलालु हावु-सूत्य नावु-सूत्य जुविजे,
 अंगुचि लवि-सूत्य प्रजुलिजे ॥३॥१३॥८॥
 श्वन्य गौय रून्वन तय बैयि रौप्य-जोङ्गुलन,
 हुम कर पादशेह-बोङ्गुलन प्येठ ॥३॥१३॥९॥
 छुन्य गव रून्वन तय बैयि रौप्य-डोन्वन,
 हुम कर पादशेह-बोन्वन तल ॥३॥१३॥१०॥
 दिमुयो दिलासु तु करुयो व्वलासु,
 हुम कर गिलासु-कुलिनुय तल ॥३॥१३॥११॥
 वसुदीव-राजुनि अन्दरिमि नीमो,
 ख्रमु दिथ छुहमो हुम कारान ॥३॥१३॥१२॥
 कृष्णु-महाराजस वलुन्य धूतिय,
 दूप्य दिथ छुहमो हुम कारान ॥३॥१३॥१३॥
 छुहमो दीवयकीहोन्द टोटुय,
 हुम कर किशमिश-राण्ठन तल ॥३॥१३॥१४॥
 छुहमो वसुदीव-राजुन वजीरुय,
 अकि-अकि खंजूर अग्नस हूम ॥३॥१३॥१५॥
 छुहमो दीवयकीहोन्द आदन,
 अकि-अकि बादाम अग्नस हूम ॥३॥१३॥१६॥
 थलि-थलि फोलुहम पद्मापोशो,
 फलि-फलि नाबद अग्नस हूम ॥३॥१३॥१७॥

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अंगुनक दुह खोत गगनुचि राशिय,
 काशीयि-अन्दरुक्य ब्राह्मण आय ॥३॥१३॥१८॥
 दीवकीयि करेयि दुहुम तु काशिय,
 कृष्ण-महाराजय लशेनम ।

रुत्य फल दितिनस कृष्णुनि राशिय,
काशीयि-अन्दरुक्क्य ब्राह्मण आय ॥३११३१९६॥

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कैलासु-दण्डु-सूत्य अंग्न छुख खेलुवान,
बलुवान आसुहाम तीजु-सोस्तुय ॥३११३१२०॥
कृष्णु-महाराजो अंग्न छुख खेलुवान,
गोबुर छुख वसुदीव-राजोनुय ॥३११३१२१॥
तरिक्क्यव सूत्य शूभान कनुवालय म्वलुवान,
बलुवान आसुहाम तीजु-सोस्तुय ॥३११३१२२॥
यज्ञ प्रजुल्यव तय दंछिन्य-दार गव,
भार्गव-राम छु हूम कारान ॥३११३१२३॥
मन्दिन्यन सिरियस वक्त यैलि डोलुयो,
अंग्न हेंयियो प्रजालुन ॥३११३१२४॥

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हुम-प्यठ गुमु आय रामचन्द्रस तय,
रुमु-रुमु करुसय रुमालि-वाव ।
मुवलि मादलि योम्बुरजलि ह्योत द्राव,
यैलि ज़ाव त्यैलि आव लुयिनुय गाश ॥३११३१२५॥
वसुदीव-राजुनि योम्बुरजलि ह्योत द्राव,
गोबुर छुख वसुदीव-राजोनुय ।
वसुदीव-राजुनि मसवलि मुश्क आव,
यैलि ज़ाव त्यैलि आव लुयिनुय गाश ॥३११३१२६॥

सर्ग १४ - वारिदान

हेंजे,-

कैसरि-कन्यि क्वंग तय पान्यि-कन्यि अमृत,
सोम्बुरिथ खोरुमय वारेदान ॥३११४११॥

म्येचि तय पांनिस खोत खंम्बीरय,
 गंम्भीर असि खोर वारेदान ॥३११४।२॥
 रंथ्य वोंथ वारिदान अंथ्य रोंट दीवुते,
 सीवुते नाराणजूवाने ॥३११४।३॥
 स्वनु-सुन्जि मकुघे रुप-सुन्द दन छुय,
 वन खंत्य चन्दुन चटाने ॥३११४।४॥
 वारेदानस सन्दुरसी त्योहुलाह,
 मंगला जंगे अनासे ॥३११४।५॥
 अग्न सन्दुरावसी चन्दनु-गनय,
 वनय वालुसी तुलसी-काठ ॥३११४।६॥
 अग्न सन्दुरावसी चन्दनु-लुशे,
 जिनिय-त्रुशे लागसे ॥३११४।७॥
 वारेदानस शैयुत्रुह चारे,
 हारि वाज्य रनुन्य छत्रय-हार ॥३११४।८॥
 वारेदानस शैयुत्रुह गग छिय,
 बैनिये लग छय्य तु बोय लशिनय ॥३११४।९॥
 वारेदानस प्योव सुभद्राये,
 अर्जनदीवुन्य भार्याये ॥३११४।१०॥
 वारेदानस क्या-क्या पजे,
 नून वरे तय मुहर-प्रास ॥३११४।११॥
 वारेदानस जंगि कुस ओये,
 मंगलादीवी तु नन्दिकीश्वर ॥३११४।१२॥

सर्ग १५ - ब्ययु यंजस-कुन

हेजे,-

शुराह-कूज अग्नमनन व्वमनहौर भर्था,
 अर्थाह बूज्य-बूज्य हुम कारान ॥३११५।१॥

लक्ष्मीयि करचोव नारायणस अर्जाह,
 चानि दोहु चान्य भखुत्य निराहार ।
 दीवकीयि लसिनय वसुदीव-राजु भर्था,
 अर्थाह बूज्य-बूज्य हुम कारान ॥३१५॥२॥

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रामो गंजिथम बुर्जुवि कायो,
 बायो खोतुखो दाण्डकुवन ॥३१५॥३॥
 पानय लजुथम लरि तय जायो,
 पानय रटुथम जंगलन जाय ।
 पानय ब्यूठुहम कोह दिथ छायो,
 बायो खोतुखो दाण्डकुवन ॥३१५॥४॥

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दशरथ-राजुन्य अमश आसिय,
 राम-लक्ष्मण वनु-वासी गव ॥३१५॥५॥
 क्रांजी मांसी बानु किविय आसिय,
 अकिय कोन्दे पयुनय आय ।
 केह द्राय फुट्यवाट्य केह स्वनु-खासिय,
 राम-लक्ष्मण वनु-वासी गव ॥३१५॥६॥
 तिमय द्वनुवय बारुन्य आसिय,
 तिमन ओस राम लक्ष्मण नाव ।
 दण्डक-वानस फेरान आसिय,
 राम-लक्ष्मण वनु-वासी गव ॥३१५॥७॥
 तिमय च्वनुवय बारुन्य आसिय,
 तिमनुय ओसुय चतुर्वेद नाव ।
 ब्रह्माजीयन वखुन्यमुत्य आसिय,
 राम-लक्ष्मण वनु-वासी गव ॥३१५॥८॥
 तिमय पान्चुवय बारुन्य आसिय,

तिमनुय ओस पाँन्व-पाण्डव नाव ।
 कालय-गरन छ्यपान आसिय,
 राम-लक्ष्मण वनु-वांसी गव ॥३१९५।६॥
 तिमय सतुवय बारुन्य आसिय,
 तिमनुय ओसुय सतुक्कष्य नाव ।
 सुमेर-पर्वतु बसुवन्य आसिय,
 राम-लक्ष्मण वनु-वांसी गव ॥३१९५।१०॥
 तिम दयु त्रिनुवय बारुन्य आसिय,
 तिमनुय प्योमुत त्रिकारण नाव ।
 ब्रह्मलूक विष्णुलूक कैलासु-वांसी,
 राम-लक्ष्मण वनु-वांसी गव ॥३१९५।११॥
 त्यैलिक्य भट्टु क्याह धर्मी आसिय,
 काश-दोह कांरान निराहार ।
 बांश-दोह ख्यवान ब्रनु-सूर खासिय,
 राम-लक्ष्मण वनु-वांसी गव ॥३१९५।१२॥

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हीमाल-पर्वतस करिथय अटय,
 कूर छ्यख लोटय-रायेनिय^{२०} ॥३१९५।१३॥
 दीवकीमाली करिथय अटय,
 कूर छ्यख उग्रसेन-राजांनिय ।
 कृष्ण-महाराजुनि चंजियय गटय,
 कूर छ्यख लोटय-रायेनिय^{२०} ॥३१९५।१४॥

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अवुलुकि कवुलो लवु धू खोरन,
 ग्वरन सृत्य कर श्रूकु मान-मान ।
 खोरन लवु धू जपुके जोरो,

ग्वरो वन्दुयो पादन रथ ॥३।१५।१५॥

धारान^{२१} द्रायस जपुके ज़ोरो,

फेरान वाचुस च्योन डेरयबल ।

खुनुमूहु जाय च्यांन्य हर्षेश्वरो^{२२},

ग्वरो वन्दुयो पादन रथ ॥३।१५।१६॥

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ब्राह्मणु-न्येचिव्यो मन्य क्योहो वुजुयो,

संध्यपासुक^{२३} तय श्राणय-व्यध^{२४} ॥३।१५।१७॥

ग्वरन कोरुयो कन्य-तैल्य^{२५} शब्दाह,

रबुदाह^{२६} नीरिनय दयु-सुन्द ह्यूह ॥३।१५।१८॥

सर्ग १६ - मण्डुलिस वनवुन

हेंजे,-

अरुशे वंधिमति अर्जन-दीवो,

फरुशस प्यठ कर मण्डुलिस जाय ॥३।१६।१॥

मण्डुलिचि जायि विस्तारु लिवुयो,

अवतारु कृष्णय-जूवाने ॥३।१६।२॥

अरशु वोथ अर्जन-दीव मण्डुल लौग लेखुने,

फरशु-प्यठ कृष्णजुव वुछुने आव ॥३।१६।३॥

मण्डुल लेखांयो सिरियु-प्रकाशो,

नकोश औनुमय लेखाने ॥३।१६।४॥

मण्डुल लेखांयो लालु-अमीरो,

मूरत छय बालु-श्रीकृष्णान्ये ॥३।१६।५॥

मण्डुल लेखांयो जानावार करिय,

पानु भगवान ओय लेखाने ॥३।१६।६॥

मण्डुल लेखांयो सते रंगे,

जंगे ओयो परमीश्वर ॥३।१६।७॥

मण्डुलिश चा॑निस क॒रचम पोशुं-थरे,
 गरि ल्यूखुय हरिच॑न्द्र-राजा॑ने ॥३१६।८॥
 मण्डुलिस चा॑निस भा॑न्जि-हे॒न्ध च॒रन,
 सरु॒क्य प॒म्पोश प्रजुलान छिय ॥३१६।९॥
 मण्डुलिस चा॑निस शु॒राह गरय,
 क्वंगु तु सि॒न्दुरे भ॑रायो ॥३१६।१०॥
 मण्डुलिस चा॑निस यो॒कुफ तु चू॒न्ये,
 जू॒नि वो॒लुय कु॒नु-पा॑थुर तु प्रास ॥३१६।११॥
 मण्डुलिस चा॑निस जंगि कुस ओयो,
 मंग॒ला-दी॒वी तु न॒न्दि॒कीश्वर ॥३१६।१२॥
 वु॒छितव ब्र॒ह्माजी॒यिन्य अथय,
 मण्डुल कथय करान छुस ॥३१६।१३॥

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च॑न्द्रयतारुक जी॒न्थुरि वा॒ल्योव,
 म॒न्थुरि तीजु-ब॒जि वा॑चायो ॥३१६।१४॥

सर्ग १७ - “शिव-बुक्कु”^{२७}

हे॒जे,-

१. पू॒जि-कि॒च मालय क॒रचम पो॒शन तय,
 वनतय रामजू बो॒जिना म्योन ॥३१७।१॥
 कै॒केयी-मा॒तायि क्या॒ह डौल मन तय,
 ग॒छिथ तु राज॑स बै॒रचनम क॒न ।
 भ॒रत बै॒हि तक्त॑स राम ग॒छि वन तय,
 वनतय रामजू बो॒जिना म्योन ॥३१७।२॥
 वो॒रु-मा॒ज आ॑सुम रामच॑न्द्रस तय,
 क॒डिथ छु॒नुनम दा॑ण्डक-वन ।

तथ्य वनान छिय रामायण तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥३॥
 वोरु-मांज मु आंसिन कान्सि बालुकस तय,
 थरि-प्यठ गुलाब बरु गाछान ।
 तिय आव लेखनु शाहनामन तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥४॥
 वोरु-मांज आंसुम जानावारन तय,
 आम्पु-कन्यि दितिनख मिचुरस्य-कण्ड्य ।
 तिमन द्राय फटिथ हिस्चग्वगुलन तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥५॥
 ऋषव यैलि बूज राम खसि वन तय,
 तोषान पोश लग्य सोम्बुरावुने ।
 रामस करुहव पोशु-वर्षुन तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥६॥
 केह त्रुयि डेछम संतीयि ज़न तय,
 यन्दुरस खारान गायत्रीयु-पन ।
 भर्था मानान नारायण तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥७॥
 केह त्रुयि डेछम राण्टसु ज़न तय,
 मालिस तु गौबुरस दिवान छ्यन ।
 तिमु छ्यय लैजि-ह्यथ नेरान ब्यौन तय,
 वनतय रामजू बोझिना म्योन ॥३१७॥८॥

२. श्रीकृष्ण महादीवु हलधरु रामो,
 कामन छ्यम चानि दर्शनु-चिय ॥३१७॥९॥
 रामचन्द्रु लगुयो सहसुरु-नामन,
 मायायि-पुछ्य कुवु गयस बदनाम ।

पामन लाजथस तु लगुयो नामन,
 कामन छ्यम चानि दर्शनु-चिय ॥३॥१७॥१०॥
 दीवकी वछाँयि यारबल-तामो,
 अकि-अकि सामो आमो गाश ।
 तोरु खँच काँरान श्रीरामु-रामो,
 कामन छ्यम चानि दर्शनु-चिय ॥३॥१७॥११॥
 दीवकी-मातायि डम्ब लजाँमो,
 चौकिस तु मौँदुरिस लँजुसो मंग ।
 बागुक्य बागबान तस डालि ह्यथ आमो,
 कामन छ्यम चानि दर्शनु-चिय ॥३॥१७॥१२॥
 दीवकी-मातायि ऋथ खचाँयो,
 ख्यथ वँछाँमो रत्नयफल ।
 स्वर्गुक्य बागबान तस डाल्य ह्यथ आमो,
 कामन छ्यम चानि दर्शनु-चिय ॥३॥१७॥१३॥
 दीवकी-मातायि लुताश^{२८} ज़ामो,
 प्रकाश प्योमो व्रन-भुवनन ।
 त्रै-कारण तस वदुवे आमो,
 कामन छ्यम चानि दर्शनु-चिय ॥३॥१७॥१४॥

३. सुलि व्वथ न्येन्दुरे बालु-श्रीकृष्णो,
 मालु ह्यथ छ्यसुयो प्रारानो ।
 चतुर्भुजु-विष्णु-रूपु हरिनाराणो,
 प्यारि^{२९} कोनु छुहँमो वातानो ॥३॥१७॥१५॥
 दारि-प्यठ द्वारिकायि छ्यसय प्रारानो,
 तुलसी तु मादल चारानो ।
 ब्रारिजून गयिमो हरि-भगवानो,
 प्यारि कोनु छुहँमो वातानो ॥३॥१७॥१६॥

बं आसुस बागस फेरानो,
 लक्ष्मणु कोनु छुख यीवानो ।
 रावण आमो वीह धारानो^{३०},
 प्यारि कोनु छुहमो वातानो ॥३।१७।१७॥
 जटायु ओसुय नालु दीवानो,
 श्रीरामु कोनु छुख यीवानो ।
 रावण अस्मान्य ओस वूफानो,
 प्यारि कोनु छुहमो वातानो ॥३।१७।१८॥
 अशोक-बागस मंजु छुम थावानो,
 राक्षसेन्यि पंहरुदर थावानो ।
 तनु मनु छ्यसुयो ध्यान धारानो,
 प्यारि कोनु छुहमो वातानो ॥३।१७।१९॥

४. न्यथ पूजि लागस तुलसी-दस्तय,
 गछतय भगवानु वुजुनावितोन ॥३।१७।२०॥
 वसुदीव-राजु खौत प्यठ लंगस तय,
 दीवकी-महारैन्य स्रतिय ह्यथ ।
 लंगुक अंगु-ट्योके शूभान तस तय,
 गछतय भगवानु वुजुनावितोन ॥३।१७।२१॥
 वसुदीव-राजु येलि द्राव वापस तय,
 गाड्यबान द्युतुनस कंसासुर ।
 स्वनु-सुन्द दाजाह स्रत्य द्युतुनस तय,
 गछतय भगवानु वुजुनावितोन ॥३।१७।२२॥
 आकाशु-वांनी गयि कंसस तय,
 अठ्युम गर्भ छुय चोनुय काल ।
 तम्य तुज तलवार बैन्यु मारनस तय,
 गछतय भगवानु वुजुनावितोन ॥३।१७।२३॥

वसुदीव-राज॑न अथु रौ॑टुनस तय,
 वादु ते॑म्य द्यु॑तुनस गर्भ॑ अनु॑नस ।
 ते॑म्य ह॑च्य धा॑रिनस कु॑न्दस तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२४॥
 भा॑द्रप्यतु-आ॑ठम अर्धु॑रात्रस तय,
 गट॑पछि-च॑न्द्रमु प्र॒जल॑नि लो॑ग ।
 वृष॑ छ्यस जा॑तुकस ति॑ष्य ल॑ग्नस तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२५॥
 ज्य॒ववु॑निय बालु॑कन कथु॑ करि॑नस तय,
 वसु॑दीवु म्ये॑-ति॒ नितु॑ नन्दु॒-द्वार॑स ।
 जसु॑दा छि प्यामु॑च ई॒शुदा॑ छि त॑स तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२६॥
 वसु॑दीव-राज॑न तोरु॑ वौ॒नुन॑स तय,
 रा॑छ छिम रावु॑श गछु॑ कोर कु॑न ।
 हथ॑-मन कु॒लुफ॑ छुम दर॑वाज॑स तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२७॥
 वसु॑दीव-राजु॑ द्राव ह्यथ॑ बालु॑कस तय,
 ग्र॒जान॑ यमु॒ना ब्रो॑ण्ठु आय॑स ।
 तमि॑ मीठ्य दि॒तिन॑स पा॒दिक॑मुल॑न तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२८॥
 वसु॑दीव-राजु॑ वोत नन्दु॒-द्वार॑स तय,
 यि थो॑वुन तति॑ तय आव॑ ह्यथ॑ कूर ।
 राछ॑न न्येन्द्रा॑ह पेमु॑च छि मस्त॑ तय,
 ग॒ळतय॑ भगवान॑ वुजु॑ना॒वितो॑न ॥३॥१७॥२९॥
 क॒न्यायि॑ ये॒लि दि॒चु ग्वडु॑निच॑ क्रख॑ तय,
 राछ॑न सा॒रिनु॑य ल॑ज तति॑ ग्रख॑ ।

जल्द गायि कंसस तिम नादस तय,
 गछतय भगवान वुजुनावितोन ॥३१७॥३०॥
 हिंसा क्याह गायि तस कंसस तय,
 कन्यक मारुन ब्रान्दुकन्य-प्यठ ।
 स्वय वुजुमलु खंच आकाशस तय,
 गछतय भगवान वुजुनावितोन ॥३१७॥३१॥
 आकाश-प्यठु तमि वौनुनस तय,
 चोन काल वोतुमुत नन्दु-द्वारस ।
 यि बूजिथ अंधिहेर गायि कंसस तय,
 गछतय भगवान वुजुनावितोन ॥३१७॥३२॥

*५. उमा-रुद्रस तु त्रिभुवनसारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७॥३३॥
 कैलासस-प्यठ क्षमा-करुवुन,
 उमा-दीवीयि ह्यथ येलि गव ।
 वैकुण्ठ साम्पुन तथ कोहु-सारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७॥३४॥
 दोहु अकि ओसिय त्रेशुवय कारण,
 वीद व्यस्तारन दीवुता ह्यथ ।
 समेमुत्य ओसिय मंज स्वर्गद्वारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७॥३५॥
 दक्ष-प्रजापत द्राव मनु-कामुनाये,
 तोत वोत धर्म-सभाये मंज ।
 सारिय वंध्य तस जय-जय-कारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७॥३६॥
 गोमुत मंज ओस मोहु-अन्धुकारस,
 शिवनाथन तोरु करुनस नु कथ ।

वुठ मुचरोवुनस नु नमस्कारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥३७॥
 करुन ओस पानय श्रीनिराकारस,
 अदु छुनुनोवुनस माया-जाल ।
 ब्वडुनोवुन मंज मोहु-अन्धुकारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥३८॥
 व्वजुलुय बुथ गोस युथ आसि नारस,
 जिनि-अम्बारस ह्यचुनस र्येह ।
 कूधु-मुख गोस युथ कालु-संहारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥३९॥
 वनुनि लोँग मनु-किन्य आखुर छु शोदय,
 मोदय वोलुनस^{३१} दीवन मंज ।
 येति-योर लगु व्वन्य अमिकिस चारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥४०॥
 वारु-पाठ्य येज्ञाह व्वन्य ब बनावय,
 यच्छायि प्रेम तु भावुनायि सान ।
 पथ-कुन नावाह थवु संसारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥४१॥
 ब्रह्मा विष्णुस दीवव सानुय,
 संनिधानुय करु आवाहन ।
 फकथ करुनु गंगाधारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥४२॥
 येति-योर पथ-कुन व्वन्य यिम आसन,
 तिम तस बासन-नु येज्ञस मंज ।
 अनुनस-नु जपु-येज्ञुकि स व्यवहारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७७॥४३॥

बं-ति मन्दुछोवुनस सु-ति मन्दुछावन,
 ठठु-पांठ्य कथ पावुनावन याद ।
 अदु गछु पनुनिस कारस-तु-बारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७१४४॥
 यी गंजुरोवुन तु जग सपुदोवुन,
 सारिनुय सालस वनुनोवुन ।
 दोपुनख दंपिजि-नु भस्माधारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७१४५॥
 “कृष्णु” यिथु-तिथु गरि-गारि शिव शिव कर,
 अनुभव-भाव-किन्य द्यवु टोठिय ।
 शरण गछुन गछि चन्द्रकलाधारस,
 मनु-किन्य धारुणायि धारस ध्यान ॥३१७१४६॥

*श्रीकृष्ण-राजानक-विरचित “शिवपरिणय ” प्यठ उद्धृत ।

#६. दक्ष-प्रजापतुनिस जपु-यज्ञस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३१७१४७॥
 आवाहन गव बहुलोकस तय,
 ब्रह्मा विष्णु-भगवान ह्यथ आव ।
 सतु-ऋष तति आस्य वीद परुनस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३१७१४८॥
 अन्ध्य-अन्ध्य तिम यैलि बीठ्य यज्ञस तय,
 दक्ष-प्रजापतनुय दोपुनख ।
 आवाहन करिजि-नु शिवस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३१७१४९॥
 शिवनाथ ओस प्यठ कैलासस तय,
 मांज्य-भवानि-कुन लौग वनुने ।
 दपनि कोनु आव असि कांह सालस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५०॥

माज्यि-भवानि फीरिथ दौपुनस तय,

आस्यख व्यवहारुच ग्रांगल ।

पनुन्य छिख पतु निन्य आस्यख-नु ह्यस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५१॥

दीवियि अमि-रंगु यैलि वौनुनस तय,

छुपु कर ईश्वरन गव यच्च काल ।

तोरु कांह दपनि आख-नु आस्य तिम मस्त तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५२॥

अदु दौप दीवियि शिवनाथस तय,

ग्वर-गरु माल्युन दपनु-रोस्तुय ।

गछनुय वौनुवु त्वहि मंज वीदस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५३॥

बु-ति गछु आब क्याह छुम गछुनस तय,

पनुनुय गरु लोलु-माल्युन छुम ।

वैनिथुय गंयु रुखसत ह्यथ तस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५४॥

मायायि-हंन्दिसुय ज़ाम्पानस तय,

खच्च सृत्य ओसुस नन्दिकेश्वर ।

कंहरव-कनि शक्तियु आसस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५५॥

सुखु-सान वाच्च यैलि तथ थानस तय,

ब्रौटु कांह द्रास-नु तु गंयि क्षूबस ।

क्याह-तान्य गोसु छुख सोन व्वन्दस तय,

दीवुता आय पोशु-दस्तय ह्यथ ॥३१७॥५६॥

स्यौदुय गंयु खच्च प्यठ होमस तय,

वनुनि लंज प्रजापतुसुय कुन ।
 च्यानि सालु रौस्तुय पानु आयस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।५७॥
 है-है क्याजि गोख मंज-मोहस तय,
 मंशुरोवुथन च्यै जगदीश्वर ।
 आवाहन येति कोनु कौरवोस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।५८॥
 प्रजापतुनुय तोरु दोपुनस तय,
 कस सूरुमंतिसुय संन्यासिस ।
 न्यथुनंसुय कलु-मालु नाल्य छ्यस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।५९॥
 सालस अनुहान राजु-रंगस तय,
 मन्दुछाविहेम म्ये-ति सारिनुय मंज ।
 शरमन्दु करिहेम मंज मारुकस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।६०॥
 सर्पुग्वसान्यिस कालुकण्ठस तय,
 ब्यहन-जाय छ्यस शिमशानन प्यठ ।
 ठण्डायाह च्यथ आसान छु मस्त तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।६१॥
 दीवियि दोपनस वनान छुख कस तय,
 सुय छुय आसुवुन त्रिभुवन-सार ।
 अमि कथि नाश व्वन्य पजिय बनुनस तय,
 दीवुता आय पोशु-दस्तय ह्यथ ॥३।१७।६२॥
 यि बूजिथ तान्य गयु मंज क्रूथस तय,
 अश्वद्ध पदु-सूत्य ह्यचुनस रेह^{३२} ।
 जय भविनस ज्वालामुख-रूपस तय,

दीवृता आय पोशु-दस्तय ह्यथ ॥३१७१६३॥

ज्वालायु-रूपस पूज करुहंस तय,

“कृष्ण” वनि लीला बोज्यस स्वय ।

खिवि छ्यख आसवुन्य रखान जगतस तय,

दीवृता आय पोशु-दस्तय ह्यथ ॥३१७१६४॥

श्रीकृष्ण-राजानक-विरचित “शिवपरिणय ” प्यठ उद्धृत ।

७. ह्यकुखय जुवु^{३३} गछि सुलि वुजोनुय^{३४},

परमरूप गछि धारोनूये^{३५} ॥३१७१६५॥

राजस बबस तु माजि गछि ज्योनूय,

जन्मस यिथ तु गछि जानोनूय ।

जन्मस यिथ गछि कर्म पूरोनुय,

परमरूप गछि धारोनूये ॥३१७१६६॥

न्यथ प्रभातन गछि वुजोनुय,

सन्य ब्रान्दु-फश तय संध्या-चोंग ।

तीय जुवु छुयो तति लारोनूय,

परमरूप गछि धारोनूये ॥३१७१६७॥

अन्ध-अन्ध नंदियन गछि फेरोनुय,

अष्टदलु गछि मेलोनूये ।

दूर दू धर्मस^{३६} वातख कूनुय,

परमरूप गछि धारोनूये ॥३१७१६८॥

धनु सौम्बुरुन छुय कन्यि-डेर साधुन,

ज्यादु सौम्बुरिथ छुय राजसुन्द माल ।

यी द्युत पनुनि अथु ती लारोनूय,

परमरूप गछि धारोनूये ॥३१७१६९॥

मनुकिस दानस ह्यचोम सन्दुरोनूय,

जिनि-कन्यि लोगुमस ज्ञानु-काठुय ।

तमि सूत्य व्वन्दु^{३७} म्योन आसि फुलुवोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७०॥

पनुन्यन ह्यचोम बतु शेरोनुय,
परुघन हन्दि य ह्यैतिमो पाप ।

शापस तु दयस गळि खोचोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७१॥

बरु-प्यटु फकीरस माफ^{३८} लगिनु कारुन,
पापस गळि खोचोनुये ।

तमि पापु-मंजु छुनु कुनि म्वकुलोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७२॥

हूनिस हून्यम्यट गळि त्रावान्निय,
वरियस समुनय चोवुह सेर ।

ग्वडुनिचि डेडि छुय ती लारोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७३॥

क्याह छुख जुवो न्याय करुवोनुय,
कांह-ति नो दाय दपुवोनूये ।

युथुय आख त्युथुय छुय गछुन न्यथुनोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७४॥

क्याजि छुख जुवो लूभ करुवोनुय,
चु मु दफ सोरुय छु म्योनूये ।

पतु नो दिवान फौत कांह-ति प्रोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७५॥

गगुरायि वुजुमलि गळि नेरोनुय,
द्यवु आसि कुनि-कन्यि नोनूये ।

लभुहैन तु भावुहंस हाल पनोनुय,
परमुरूप गळि धारोनूये ॥३॥१७॥७६॥

८. परस कोर उपकार पानु व्रतधारी,
 तवय आव सुदर्शन अवतारिय ॥३१७१७७॥
 वसुदीव-राजु^{३६} ओस पर-उपकारी,
 भण्डारु दीवान संन्यास्यन ।
 श्रीकृष्ण^{३०} छुम करान दुनियादारी,
 तवय आव सुदर्शन अवतारिय ॥३१७१७८॥
 ग्वरु-सुन्दि योन्यु-सूत्य गोख ब्रह्मचारी,
 बबु-सुन्दि योन्यु-सूत्य गोख ब्राह्मण ।
 हेहरु-सुन्दि योन्यु-सूत्य बनख संसारी,
 तवय आव सुदर्शन अवतारिय ॥३१७१७९॥
 मत्स्यरूप यैलि आव क्रमु-अवतारिय,
 पृथिवीयि जल गव जारीये ।
 पृथिवी खारुन वराह-अवतारिय,
 तवय आव सुदर्शन अवतारिय ॥३१७१८०॥
 हिरण्यकष्य क्या ओस बद अहंकारी,
 प्रहलाद लोंगुस करुनि जारीये ।
 नरुसिंह धोरुथ निराकारिय,
 तवय आव सुदर्शन अवतारिय ॥३१७१८१॥
 भार्गव-राम यैलि आव अवतारिय,
 खाली सपुन्य तीरु-नारीये ।
 अकि-अकि तीरु कृत्य क्षत्रिय मारिय,
 तवय आव सुदर्शन अवतारिय ॥३१७१८२॥
 विष्णु-रूप यैलि आख कृष्ण-अवतारिय,
 गोकुलुक्य मुक्त गयि सारीये ।
 भूतुराच वोलिथ पापुन्य मारिय,
 तवय आव सुदर्शन अवतारिय ॥३१७१८३॥

बुद्ध-रूप धारिथ करुथ हुशुयारी,
 कलियुग गव गिरिफतांरीये ।
 तिम ति म्वकुलाव्यथख नरकुनि नारिय^{११},
 तवय आव सुदर्शन अवतारिय ॥३॥१७॥८४॥
 लोलु-फल दिमुहय खेन्य चारच-चारिय,
 गण्डुहय जामु जरुकांरीये ।
 वन्दुहय जुव कासतम म्ये लाचारी,
 तवय आव सुदर्शन अवतारिय ॥३॥१७॥८५॥

६. चख^{१२} छुन त्राविथ रुत जायि-जाये,
 रोज संसारु-निश निर्माये^{१३} ॥३॥१७॥८६॥
 वितस्तायि तु चन्द्रभागाये,
 गोदावरीयि तु गंगाये ।
 तन तु मन नाविथ खसू जमुनाये,
 रोज संसारु-निश निर्माये ॥३॥१७॥८७॥
 ग्वरस ब्रौठ-ब्रौठ तीर्थ-यात्राये,
 शेरस^{१४} पतु-पतु गाल्यजे पान ।
 स्वय बंड य्वसु शेरस-ब्रौठ द्राये,
 रोज संसारु-निश निर्माये ॥३॥१७॥८८॥
 अपारि वुलुरय तुलुराह द्राये,
 यपारि कुलिस-प्यठ यूरुन ओल ।
 तुलुराह छये वंजुमुच माछुचि माये,
 रोज संसारु-निश निर्माये ॥३॥१७॥८९॥
 संध्याकालस तारक द्राये,
 बुध शुक्र तय बृहस्पत ।
 गाश आव गटु रूज संग्रुचि-छाये,
 रोज संसारु-निश निर्माये ॥३॥१७॥९०॥

१०. अथि ह्यथ स्मरण नाल्य जपमाला,
 ज्वाला जगि^{४५} रछि पादन-तल ॥३१७॥६१॥
 गरि छुम पीठस-प्यठ इन्द्राजा,
 दिमसय फ्युर तय खारुसय पन ।
 सु ति छुम लादनि-रौस रोजगारा,
 ज्वाला जगि रछि पादन-तल ॥३१७॥६२॥
 जागीर गौछुम ब्रनकूटहारा,
 मुनिथ तु वालुहंस छत्रयहार ।
 दीवियन तु दीवलाहन करुहां सालाह,
 ज्वाला जगि रछि पादन-तल ॥३१७॥६३॥
 युस भर्था बोजि भार्यायि जाराह,
 तस गछि कांछुन द्वछि-द्वछि आय ।
 खसुन गछ्यस होस्त तय वलुन जोरि-शालाह,
 ज्वाला जगि रछि पादन-तल ॥३१७॥६४॥
 युस नु भर्था बोजि भार्यायि जाराह,
 तसुन्दिस मनुसुय मा लागि ग्राय ।
 तस गछि आसुन डम्बिकुय लालाह,
 ज्वाला जगि रछि पादन-तल ॥३१७॥६५॥

११. अथि ह्यथ शंख चक्र गदाधर सरदार,
 निन्द्रिहति कृष्णजू गछू बेदार ॥३१७॥६६॥
 तुलुमुलि अन्दर छ्यम राज्ञा सरदार,
 पनुन्यन भक्त्यन बखशनहार ।
 तसुन्जे टांकानि म्वक्तुव्य जालार,
 निन्द्रिहति कृष्णजू गछू बेदार ॥३१७॥६७॥^{४६}

१२. लछुनावि साहिबो तमाशुमत्यो,
 कत्यो छ्यम चाँन्य आसन-जाय, -
 कति-कत्यो छ्यम चाँन्य आसन-जाय ॥३१७१६८॥
 आसन चोन छुम पबर्तु-वत्यो,
 तत्यो छि फुलान बादाम-पोश ।
 बादाम-पोशन मालु करय बँत्यो,
 कत्यो छ्यम चाँन्य आसन-जाय, -
 कति-कत्यो छ्यम चाँन्य आसन-जाय ॥३१७१६९॥^{४७}

१३. शारिकायि शैछ लंज महागणीशस,
 अजिकि-प्यटु दीशस पीडा कास ॥३१७१७००॥

सर्ग १८ - ब्राह्मणन दक्षिणा

हेजे,-
 वसुदीव-राजुनि टाठे पुत्रो,
 अछुन छुनुयो नैत्रयपट ॥३१७८१॥
 राम खौत वन तय तोरु कुस वाल्यस,
 तति कुस वाल्यस मनुनाविथ ॥३१७८२॥
 त्रुवाह-वरिषिय गोदावरिये,
 हर्य वोलुये तति मनुनाविथ ॥३१७८३॥
 यंजमन यंजमनबायि करान मसलुहचुय,
 यैमि गरि वालिंज वंछुय त्राव ॥३१७८४॥
 यिमय द्वार सौम्बुरिथ बालय-लये,
 तिमय द्वार सुख सावुये गय ॥३१७८५॥
 सराफकंदुलुक्य सराफ सारिय,
 सनु-शुवंजाह-रुपुय दियिव चार्य-चारिय ॥३१७८६॥

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चुय हो यिवन तु चुय हो आदन,
 चुय हो बागुक बादाम-पोश ॥३१९८।७॥
 चुय हो वसुदीव-राजुन आदन,
 चैय हो गालिनय धनु तय धार ।
 चै गालिनय धनु-धार कान्सि छयनु लादन,
 चुय हो बागुक बादाम-पोश ॥३१९८।८॥

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कृष्णुन्यि यच्छे गंड मुचर क्वच्छे^{४८},
 बागुराव द्दच्छे-द्दच्छे धार ॥३१९८।९॥
 स्वनु-सुंजि रिकिवे रूप द्यू दछिन^{४९},
 व्वन्य चै रछिनय नारायण ॥३१९८।१०॥
 माजि-हंजु व्यसु छय बबु-सुंघ यार छिय,
 मोहरु तु धार छिय खरुचावान ॥३१९८।११॥
 अश्वमेध-यज्ञस क्याह-क्याह पजे,
 तवय भ्रजे^{५०} स्वर्गुमण्डल^{५१} ॥३१९८।१२॥
 ब्राह्मणन दक्षिणा पण्डितस ति पजे,
 तवय भ्रजे स्वर्गुमण्डल ॥३१९८।१३॥

सर्ग १६ - महाराजस दस्तारस वनवुन

हेंजे,-

सुमनु कपुसाह ववुनय आये,
 कृष्णु-महाराजुनि यच्छाये ॥३१९९।१॥
 वसुदीव-राजुन्यन डारन आये,
 चूर दिनि द्राये ग्रस्यबाये ।
 शबुनम-लवि-सूत्य खसिथ आये,
 कृष्णु-महाराजुनि यच्छाये ॥३१९९।२॥

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वसुदीव-राजुनि जिछि-जिछि कपुसे,
 दपुसे कृष्णस करव दस्तारुहेन ॥३१९६।३॥
 रथ्य वोत तोसु तु अथ्य^{४२} व्यछुनोवुमय,
 तथ्य करुनावुमय दस्तारुहेन ॥३१९६।४॥
 डालि वोत सुथुर तय बालि व्यछुनोवुमय,
 मालि करुनावुमय दस्तारुहेन ॥३१९६।५॥
 यैति गयस वोवुरचवान अथि-ह्यथ प्रैचिहेन,
 तति अनिम त्वरुदार दस्तारुहेन ॥३१९६।६॥
 वोवुरच औनुय त्वरुदार दोब्ब औनुय मायुदार,
 बखतावार गोबुरो गण्डय दस्तार ॥३१९६।७॥
 माजि-भवान्य आयि मन्ज्य-भवसरिये,
 कृष्णस-क्युत जरिये-दस्तार ह्यथ ॥३१९६।८॥
 दस्तार औनुमय गाहु लौगुय त्रावुने,
 ताह कोरुय माजे-भावाने ॥३१९६।९॥
 शेठ-गज दस्तार ओठ-गज त्वरु छुय,
 तम्युकुय जर^{४३} छुय शोलु दीवान ॥३१९६।१०॥
 दाय कम्य छुतुयो विश्वामित्रिय,
 पैतुरिय गौण्डुयो खिरिकि-दस्तार ॥३१९६।११॥
 दस्तारस ओय दछिन्य पोछुय,
 यैच्छित लौदुय माजि-भावाने ॥३१९६।१२॥
 दस्तारस चानिस स्वनु-सुन्नु ट्यकय,
 ड्यकय-बौडुय नेरेहम ॥३१९६।१३॥

सर्ग २० - व्यूग बनावुन

हेजे,-

व्येगिचि जाये विस्तारु लिवुयो,
 अवतारु कृष्णयजूवाने ॥३१२०।१॥

व्यूग लेखांयो समि-समि जाये,
 शाये^{५५} श्रीभगवानाने ॥३१२०१२॥
 व्यूग लेखांयो सिरियु-प्रकाशो,
 नकोश औनुमय लेखाने ॥३१२०१३॥
 व्यूग लेखांयो लालु-अमीरो,
 मूरत छय बालु-श्रीकृष्णाने ॥३१२०१४॥
 व्यूग लेखांयो जानावार कैरिथ,
 पानु भगवान ओय लेखाने ॥३१२०१५॥
 व्यूग लेखांयो सते रंगे,
 जंगे ओयो परमेश्वर ॥३१२०१६॥
 वीगिस चानिस कस्चम पोशु-थरे,
 गरि ल्यूखुय हरिश्चन्द्र-राजाने ॥३१२०१७॥
 वीगिस चानिस मान्जिहन्ध चरण,
 सरुक्य पम्पोश प्रजुलान छिय ॥३१२०१८॥
 वीगिस चानिस शुराह गरय,
 मान्जि मरेदे भरायो ॥३१२०१९॥
 अछुरछि चाजि ल्यूखुय कछकरु-व्यूगुय,
 राज्युरेन्थि माजि थौवुय वीगिस प्रास ॥३१२०१९०॥
 चाजि ल्यूखुय व्यूग तु माजि थौवुय दछिन,
 मात्थ-सुन्जि अछिय-गाशेरो ॥३१२०१९१॥
 व्यूग छुय प्रारान रेग्यो^{५५} वसुमो,
 लसुमो तु वसुमो यारयवल ॥३१२०१९२॥

सर्ग २१ - यारबल वसुन

हेजे,-

आंगन अन्दरुय गुत्थदुलु पारान,
 शुत्थदुलु सोन वसि यारयवल ॥३१२११॥

स्वनु-साज कौरुमय इन्द्र-सुन्दिस गुरिस,
 जुरिस उग्रयसेनानिस ॥३।२१।२॥
 यारुबल वौथुहाम तोषान-तोषान,
 न्येथुरु-बाबत रोषान छुख ॥३।२१।३॥
 कृष्णन मौङ्ग न्येथुर बबन कौरुस आमीन,
 जामीन चोयो नारायण ॥३।२१।४॥
 मांज पांरुच लजियो पांजुय पकुनस,
 सादुय-फुटुजे नखुनुय छ्यय ॥३।२१।५॥
 दंछिन्य योन्यु तु खोवुरुच मालय,
 बालुगोपाल वौथ यारयबल ॥३।२१।६॥
 द्धन दरवाजन स्वन छांयो,
 च्वन माज्यन-हंदि गाशेरो ॥३।२१।७॥
 गंगुजि-द्वध^६ तय दंछिन्य^७ बावुस,
 विंतुसि^८ प्रेप्युन हावांयो ॥३।२१।८॥

सर्ग २२ - यारबलु खसुन
 वापस गरु

हेंजे,-

अमुना बंजिये तमुना द्रोयय,
 जमुनायि ओयय सांल करिथ ॥३।२२।१॥
 यंज व्वबुराविथ अथिफोल हेंयिव मालि,
 खेंयिव मालि पादशाह-बागुच दछ ॥३।२२।२॥
 वसुदीव-राजुनि जमादारो,
 अग्नस दि मालि क्षमा-पोश ॥३।२२।३॥
 बंड भवांनी लदि प्रेप्योनुय,
 लार-ब्योल तय छत्रयहार ॥३।२२।४॥
 व्वगुने-प्यठुचि दरंजयब्रारे,

वारि-ति खारुस क्षेत्रयपाल,
 सन्यिवारि-ति खारुस क्षेत्रयपाल ॥३।२२।५॥
 सन्य सन्यवारि तु आही पानस,
 खानस प्रेष्युन हावासे ॥३।२२।६॥

सर्ग २३ - आशीर्वाद

हेजे,-

यूत फल वन्य वारि तु कन्यादानस,
 सुय फल गूपियन वनुवानस ॥३।२३।१॥

इति तृतीय भाग
 (यज्ञोपवीत-संस्कार) समाप्त।

परिशिष्ट एवं तृतीय-खण्ड-संबंधी

शब्दार्थ पद्यविवृति कार्यविधिनिरूपण तथा अन्य स्पष्टीकरण

(KHANDA-III - Explanatory notes):

१. अंगन सन्दरनु-पतय छि यिवान नारचबन्ध खारनु रात-व्युत्तय, लेहंजा
छु व्वन्य नारचबन्धन वनवुन ।
२. रत्नयफल = पुत्र ।
३. वसुदीव-राजुन्य - अत्यन छु वनुन यंजमनबायि-हंन्दिस पिता-सुन्द नाव ।
४. पौशाक लागुन - यंजमनबायि-हंन्दिस पौशाक लागुनस वनुवुन ।
५. फुकुकिय = हल्क तु म्वल्लय ।
६. किविय = किथिय ।
७. मोल तु गुरु छि बिहिथुय, व्वन्य वेहनोवुख महाराजु ।
८. पदमा-पोशो = पम्पोशो ।
९. सन्ध्य-पासुक = संध्योपासन ।
१०. मांगय = ओही ।
११. डेण्टोनय = हंत्यबन्द, कमरबन्द ।
१२. दीव = देवता ।
१३. वुमब्रेशो = वोछ ।
१४. उग्रसेन-राजुन्य - अत्यथ छु वनुन यंजमनबायि-हंन्दिस पिता-सुन्द नाव ।
१५. रिंक्षाबाये = ऋष्य-कूरे ।
१६. कंन्य-तल्य = कनस-तल ।
१७. चिवय = म्यूठ, म्वन्य ।
१८. जुवन = बेमन ।
१९. पुति = पुत्र ।
२०. कूर छयख लोटय-रायेनिय - यि वनुन छु आसान वनुन प्रथकुन्यि यंजमनबायि कुन
(यिमु नारचबन्ध खारन) । यिमु मूमचि ति आसन, तिमन कुन ति छु आसान वनुन ।
२१. धारान = छांडान ।
२२. खुनुमूह जाय चांन्य हर्षेश्वरो - यिथयकंन्य गछि सारिनुय
खास-खास दीवताहन-होन्द नाव ह्योन, जैसे
ईश्वर जाय चांन्य सरिशेश्वरो, श्वरो वन्दुयो पादन रथ ।

सरदार", "छवि अन्दर छयम ज्वाला सरदार", "शारदबलु अन्दर छयम शारदा सरदार", इत्यादि ।

४७. यिथय-कैन्थ छु बैयन तीर्थन तु तिहुन्धन पोशन-हैन्ध नाव ति वनुन्थ, मसलन "आसन चोन छुम तुलुमुलि-वत्यो, तत्यो छि फूलान व्यनय-पोश । व्यनु-पोशन मालु करय बैत्यो,...", इत्यादि ।

४८. क्वच्छे = धारु-ग्वचुरि ।

४९. दैछिन = दक्षिणा ।

५०. अज्जे = शोलु दी, प्रजलि (cf. आज् - दीप्तौ to shine, to beam, to glitter) ।

५१. स्वर्गमण्डल - यैत्यथ छु अर्थ यज्ञमण्डल, यज्ञस्थल, मेखला-संस्कार-स्थल ।

५२. अैय्य = अथव-सूत्य, अथु-सूत्य ।

५३. ज़र = ज़री, ज़रियु ।

५४. शाये = आसरु, संच, अनुग्रह-सूत्य (Orig. श्रय = आश्रय, अनुग्रह) ।

५५. रेग्यो = महाराजो ।

५६. गंगजि-द्वध = गंगाजल तु द्वध ।

५७. दैछिन्य = दक्षिणा ।

५८. वितुसि = वितस्तायि ।

इति तृतीय खण्ड समाप्त ।

इति "वनवुन" इत्याख्या गीतिमाला समाप्ता ॥









Born in Srinagar (Kashmir) in 1926 in a Kashmiri Pandit family of scholarly traditions, Shiv Nath Hundoo received his first lessons in Sanskrit language and literature and on Kashmir's contribution to Indian thought and culture from his father, Pandit Suna Bhatta Shastri (1891-1947). Later on, his mother, Srimati Janaki Devi (1895-1962), revealed her mind to him about the folklore of Kashmir, particularly the 'Vanavun' or the great concourse of folk-songs constituting the ceremony-chant of the Kashmiri Pandit community. These invaluable inputs from his parents shaped the course of his life and thought in the best traditions of the family.

Sri Hundoo published a number of articles in different periodicals from time to time since his early days. It was, however, only after his retirement from service in 1984 and a further decade-long stint of active professional life that he could finally, in 1994, put his hand to the plough to gratify his literary appetite. He commenced with his work on the "Vanavun", now completed and presented in this book, marking a pioneering treatise on the subject, besides providing for the first time ever a complete and unabridged text of the *Vanavun*-lore, the "oldest extant folk-genre of Kashmiri verse".



An adept in the *Vanavun*-lore and its structural details and gifted with a clear and distinct voice that enthralled the listeners with its charm and melody, Janaki Devi was the last icon of this great folk-genre and its rendition. Widely known and respected for her saintly disposition, her brilliance of mind and prodigious memory, her knowl-

edge of our scriptures and of social customs, conventions and traditions of Kashmiri Pandits was profound. Realising the imperative need for reducing the lore to writing, it was her wisdom and foresight that prompted her to transmit to posterity, through her dictations to her son, the writer of this work, just about two years before her death in 1962, the treasure-trove of this great lore, as set down in this book, but for which it could possibly, for the most part, have been lost to the Kashmiri Pandit community and to the Kashmiri-speaking people at large for all time to come.